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THE COLORED AMERICAN MAGAZINE

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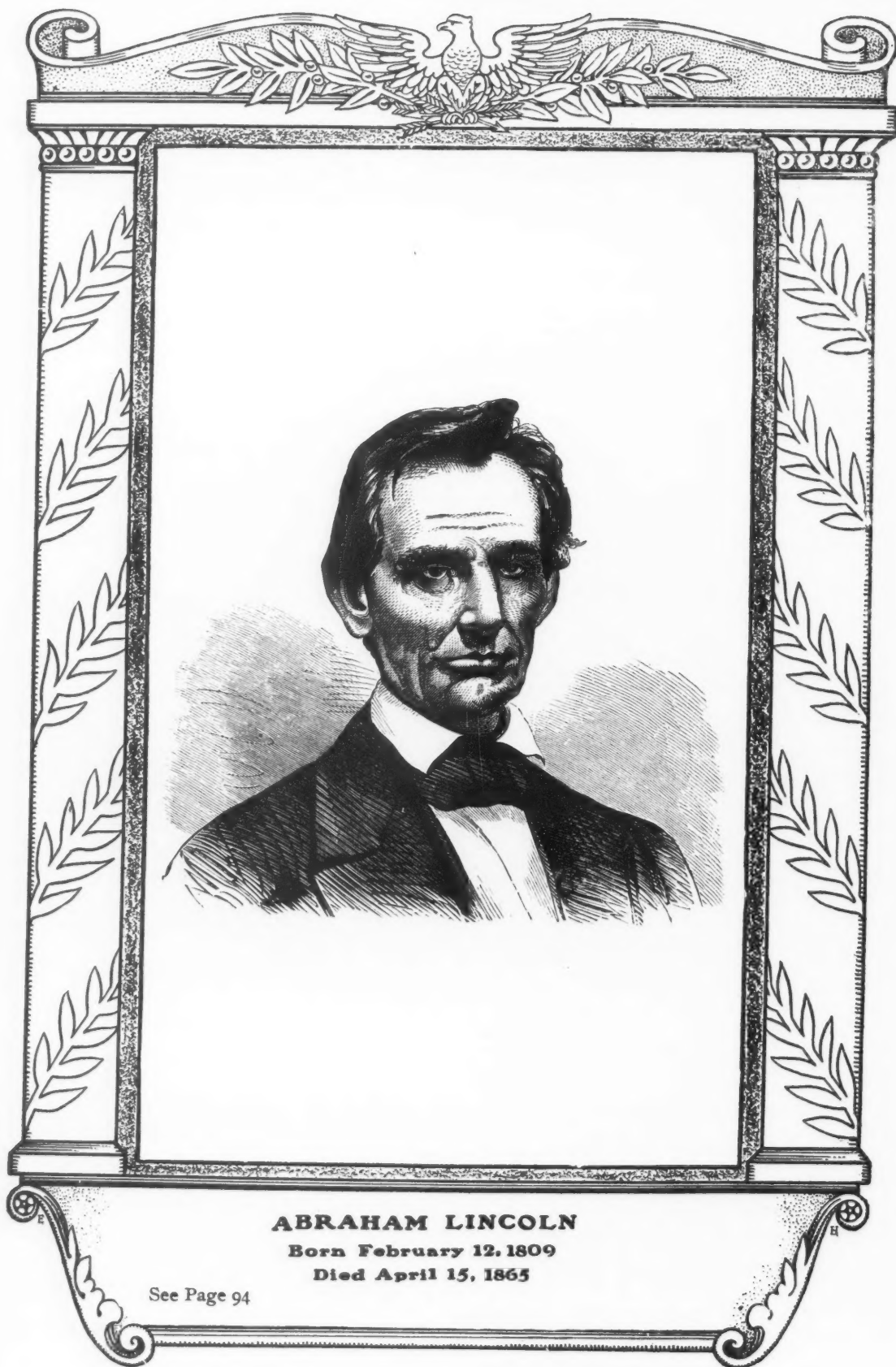
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THE COLORED AMERICAN MAGAZINE.

VOL. XII.

FEBRUARY, 1907.

NO. 2

THE MONTH

Negro Educators Meet



THE National Association of Colored Teachers of Agricultural and Mechanical Colleges, Secondary Schools and Schools of Higher Education held a meeting last month at the Colored (State)

Agricultural and Mechanical College at Greensboro, N. C.

They elected R. R. Wright, President of the Georgia State Industrial College at Savannah, as president; first vice-president, James B. Dudley of the A. and M. College, Greensboro, N. C.; second vice-president, James A. Hathway, Kentucky Normal and Industrial Institute; secretary, N. B. Young, State Normal and Industrial School, Tallahassee, Fla.; executive committee: J. H. N. Waring, Baltimore, Md.; D. C. Suggs, Savannah, Ga.; S. G. Atkins, Winston-Salem, N. C.; J. H. Bluford, Greensboro, N. C., M. N. Work, Georgia Industrial College. The next meeting is to be held in Washington, D. C., December 27-29, 1907.

In an "Appeal to the Public" this association "urges upon all teachers

the immeasurable importance of preaching to our people the glorious gospel of Self-help. While in many sections it may be well and necessary to show the school authorities that the maintenance is insufficient, that the teacher is incompetent and that inequalities in various forms exist, still it is infinitely better to face these inequalities and devise appropriate remedies by drawing more largely upon our own resources. * *

"We respectfully urge upon the Peabody Board in dissolving of the trust and appropriation of the fund, the same policy toward the Negro teachers of the South as toward the white teachers.

* * * "We do not believe there is any ground for apprehension on the part of a large number of colored people because of the President's indorsement of this particular type (Industrial) of education, that he is necessarily antagonistic to other types of education."

The emphasis put upon Self-help appeals to us as especially timely, as well as the reference to the attitude of the President on industrial education as gleaned from his message.

Slavery taught us to look to other

hands than our own for guidance and direction; we were the directed and our "masters" the directors; in this new regime of freedom we are to assume the dual role of both the director and the directed; and the more we adjust ourselves to this order of things the more we shall be able to stand up and be counted among the civilized and progressive people of the world.

We once saw an African prince introduced to an audience that he might thereby be put in position to pass round his hat for a collection—therein we discerned the beggar and the prince combined, contrary to our customary rhetorical comparison—and while the audience, no doubt, sympathized with the unfortunate "prince" who was not to be censured because the victim of circumstance, yet the beggar-prince did somewhat "jar" us as one of the most paradoxical of paradoxes, and in this we saw a lesson to the race—that it is good to be princely, but better to be princely with the necessary pocket change, at least, that a "prince" might be expected to have, without having to pass around the hat.

Don't Know a Pullman Porter's Uniform From a Soldier's

It is very popular since the dismissal of the Negro troops at Brownsville to charge up every disorderly act in that vicinity to the discharged soldiers. One of these aftermath charges was that of an assault on a white woman, but upon investigation it has been found that there is a plank walk between the railroad station and the town of Ft. Reno, consisting of two planks, one for pedestrians going, and one for those coming

to the station, and put down as a special protection from the mud; and during a short stop of his train at the station a Pullman porter started to the town, and en route met two or more white women coming two abreast instead of single file. The porter hesitated to get off into the mud and requested that the ladies go single file.

This was the extent of his offending. Whereupon the lying newspaper correspondents herald it abroad that an assault had been made by a Negro soldier; all of which was just another dastardly effort to besmirch the character of the discharged soldiers in the eyes of the world.

Major Penrose, stationed at Ft. Reno, is quoted as saying, in reference to these charges:

I am getting sick of this business—every time a crime is committed it is laid to the Negro soldiers.

This short sentence speaks volumes of evidence in support of the theory that prejudice is at the bottom of many of these aftermath and sensational charges.

The Leavenworth (Kan.) Affair

There was another newspaper ghost story that Negro soldiers had shot at a street car in Leavenworth. This, too, was investigated, and the facts found were that a Negro soldier refused to pay the conductor his fare twice, whereupon a row ensued, in which the soldier threw one rock at the conductor and hit the car. And this was the incident that the Negro hating press correspondents magnified into a "raid with bullets on a street car by Negro soldiers."

These thimble headed, unprincipled

newspaper correspondents should be suppressed for the maintenance of peace and order in the land.

Credit as Good as Cash

Our advice to colored people is to seek to establish for themselves a financial standing in the communities where they live. We have known mechanics who have followed their callings for thirty years in one community, and at the end of this time did not have enough credit to get ten cents' worth of nails. A record of this kind offers no inducement to employers to seek the service of such people, and it is with hesitation that business men entrust their work to them. An individual with one thousand dollars' worth of credit can do about the same amount of business as one with \$1,000 in cash. Credit is capital when rightly used, and stands for enlargement of enterprise and for a good name, both for one's self and the race.

Let this feature of race improvement be thoroughly emphasized by those who have occasion to advise the people both in private and from the rostrum.

Lynching

The New Orleans Picayune reports the number of persons lynched in 1906 as 72, against 67 for the year previous. In Louisiana "one man was hanged for stealing a calf, another was shot for stealing a silver dollar, one was lynched for carrying a pistol, another for 'disorderly' conduct, and thirty for murder or attempted murder; and these facts lead the New York Tribune to remark that 'the justification of mob methods so often advanced—that they are employed only to avenge crimes against

women—falls to the ground.' "

The majority of the persons lynched were Negroes, and the largest number were lynched south of Mason and Dixon's line.

State Rights versus Centralization

Secretary Root advocates more power for the Washington government for the better control of railroads, interstate commerce, the protection of foreigners and regulating divorces. We endorse the idea of more power to the Federal Government, and we believe it is destined to come. The states all along have shown an inherent weakness that has made them boast of great power, and hilarious as to state rights, but always whining and crying for Uncle Sam whenever some epidemic was needed to be fought out of their territory to save the lives of the people. State rights is considerable of a humbug any way, and grows out of the political clap-trap of the early politicians who, to preserve for themselves, as it were, a little field of political activity, held this state rights bugaboo up as a hob-goblin to keep the early colonists from consenting to the Articles of Confederation first, and later, the endorsement of the Constitution in 1789.

What right has some little state to stand in the way of the onward movement of this great nation by the assertion of the doctrine of state rights? The time has come when the interests of the nation are greater than the interests of any one individual in the same manner as the interests of the whole people are paramount to that of one person of any single community.

Then, too, the states or a part of

them, at least, by the maintenance of some particular institution as, for instance, polygamy, which Utah attempted, or a system of political slavery as the Southern states are attempting may thus disgrace the whole country in the eyes of the world. One cesspool is often sufficient to poison the whole surrounding atmosphere and sicken the whole community—so one state may disgrace all the states.

But aside from these general reasons there are certain special ones why Negroes are interested in undermining the state rights doctrine at the earliest possible moment. We see in it a chance for the restoration of our ballots in the South, and an entering wedge for ten million people to have some representation in the nation, whereas they now have none. Mr. Root may not intend his propaganda to reach that far, nevertheless we believe it will eventually come to this. The national government has always been our friend since emancipation. The National Congress has passed no repressive measures against the race. We have some criticism for its general apathy, and this we believe has been superinduced more by the pestiferous and false idea of state rights than anything else. In other words the Constitution has been interpreted by the Supreme Court of the United States in keeping with the doctrine of state rights, and every interpretation has been a killing blow to Negro citizenship. Get state rights off the stage and we have the way clear for other acting.

The Negro's Friends and Mobocracy

As little as may be said about it, yet

is it not highly to the credit of the colored people of the South that they are so managing the great question of their relation between themselves and the whites of that section that there is so little clashing? Considering the circumstances, and the constant agitation of race feeling by certain busy-bodys, we might naturally look for a race war at any moment, but all such is generally prevented by the white friends that the Southern Negroes have made coming to the rescue and nipping in the bud these prospective race uprisings.

While Governor Vardaman of Mississippi is vituperative and vile-mouthed, still in the recent troubles in his state he went personally to the scene of the mob and succeeded in preventing what might otherwise have been a wholesale butchery of every black person in sight, guilty or innocent. However much we may disagree with this individual governor, who on the stump has a head full of fool ideas and a mouth full of abuse for the Negro, yet his efforts to put down mob violence is not to be decried, remembering at the same time that if he and others like him wouldn't open their vile mouths so often against the race, these mob uprisings would not occur.

Some have been uncharitable enough to intimate that the Vardaman class of Southern whites wilfully stir up these affairs, in order to make a grand stand play in going to the scene to suppress them.

We can not vouch for sincerity on the part of such men as Vardaman, but we do know that there are some whites in the South who are sincerely in earn-

est to suppress mobocracy, and they are the friends that the wise members of the race South have been fortunate enough to win midst a most trying ordeal.

The Negro and Good Citizenship

The address on "Good Citizenship" delivered by Hon. H. G. Peters before the Negro Business League of this city touched a key note. It was a commendable effort because an honest, straightforward talk with the Negro of his present condition, his weaknesses, his limitations, the dangers that confront him and how to avoid them. They were plain, practical statements, without flattery, which is too often indulged in on such occasions for fear of giving offense. The sensible Negro and the Negro who is seeking after light doesn't want to be flattered. It does no good, but harm. What the Negro wants and needs are facts—plain and forcibly stated so that he cannot mistake their meaning. Tell the Negro the truth, without fear and without prejudice, and he will appreciate it and profit by it. As Mr. Peters said on that occasion, the southern Negro is beginning to realize that the southern white man is his best friend, and realizing this he is willing to take his advice with a better spirit now than ever before.

Mr. Peters gave the Negroes wholesome advice. But nothing that he said on that occasion was more pregnant with truth than that the Negro should eschew politics and turn his energy and his attention to his education, to the amelioration of his own circumstances, and to industrial occupation.

Mr. Peters was also right when he said that the Negro must condemn and not harbor crime in his own race. He must feel that he is his brother's

keeper. The better class of Negroes are realizing that upon their own shoulders rests the great burden of shaping the destiny and moulding the character of their own race toward an honest, law abiding intelligent and industrious citizenship.

The Negro should realize that the white man is not his enemy. And the white man should know that the Negro, in the south as a class, is not seeking after social equality or political supremacy. These two things have caused a world of misunderstanding between the races and kept alive a feeling of bitterness that has no reason for existence. The social and political supremacy of the white man will be maintained forever. There is not as much danger of his dethronement as is sometimes pictured. The better element of Negroes fully understand this.

The white man should help the Negro for he is here and here to stay. He should make the Negro the best citizen possible. His condition should be improved, and in every way he should always be dealt with fairly and in an unprejudiced manner.

Many of the Negroes of Bristol are showing the attributes of good citizenship. The Negro Business League is a factor for good in the uplifting of the race. It meets with the approval of the whites and should have the unanimous support of the Negroes themselves. It is to a large extent through such organizations that the salvation of the race must be worked out. It should be the primary object of this league to teach the Negro that all honest occupation, however humble, is honorable; that the most menial service can be elevated and adorned and glorified by honest labor when the man who performs it puts into his work an earnest and honest effort to do it better than it has ever been done

before. It is not the work but the way in which it is done that degrades or elevates it. There is nothing humiliating about labor. The Negro should be taught first of all that the laboring man furnishes the means of creating every dollar that goes to make up the wealth of the nation. Capital and executive ability are necessary, but without the strong arm of honest toil there would be no wealth, no great industries, no populous cities, no fertile harvest fields, no churches, no schools, no incentive for individual effort, no glorious past nor promising future. Labor is the beginning of all these things. The man who looks down upon it scorns that which has wrought wonders out of chaos, and despises that which is the most potent factor in shaping the destiny of the world and of humanity. The Negro should be taught above all things that it is not the man who labors who is disgraced but the man who does not. It is through labor and labor alone that the race can be elevated.

But the Negro is slowly advancing. Within forty years the illiteracy of that race has been reduced from one hundred to forty-four per cent. As Mr. Peters said the other night, the Negroes are buying homes and accumulating property. They are becoming merchants, farmers, barbers, business men and skilled mechanics. They are capable and useful when they apply themselves in the proper channels. Their energies should not be misdirected. They must work out their own salvation. The whites can not make them but will aid.

The above editorial shows a helpful spirit existing in Bristol, Tenn., between the races, which we wish to encourage, and hope the same may fast become the permanent and dominating

relation between the races in the South, but we except to the intimation of Negroes harboring criminals. We do not believe Negroes harbor their criminals any more than other races. This is a vision of a perturbed and unfair mind, that has no reality in fact. Negroes have shielded their friends from mobs at times, and in this we think they are justified; and if Negroes should even be inclined to shield each other from a trial in many of the courts of the country, which are nothing less than legalized mobs, we could hardly expect less of a people who realize that to be indicted or charged with crime is equivalent to conviction.

The so called "speedy trial" of the Negro offender means, in most cases, that the Negro criminal is to be lynched through the mediation of a jury and the court house procedure, rather than by a masked mob. The fact is, when a Negro is charged with a crime the jury is afraid to acquit; the mob is their master and they obey the cry for blood; they could scarcely do less and escape the mob themselves, and the Negro criminal is "apprehended, tried, and sentenced all in one day," and later developments show that an innocent life was taken.

We want no "special terms" of court for Negro criminals, and we protest against the infamous charge that we harbor rapists. Give us the same term of court that others get. It is true that one of the foundation principles of law is a speedy trial, but when they get too speedy they partake more of the mob than a trial.

The Negro in Literature

The story is told of how at the beginning of things a pile of bows and arrows, pens and weeding hoes was made, and a white man, a Negro and an Indian were called up to see it, and each one was asked to take his choice of the instrument he would choose for his life work.

It is said that the Indian chose a bow and arrow, the white man chose a writing pen and the Negro chose a weeding hoe, and this accounts for his being now mainly engaged in manual labor.

However much there was of truth in this story at first, certainly the Negro has later seen his mistake, and in many conspicuous instances shown to the world that if he can handle a weeding hoe successfully, he can also handle a pen with equal skill.

In the republic of thought there seems to be less of the color line, and good Negro literature is found in the leading magazines of the country and on the shelves of the leading booksellers. There is now a distinctive avocation for the Negro who wields a facile, thoughtful pen. His own race is also calling in no uncertain sound for his writings.

The race feels that its case in equity can best be pleaded by Negro writers—that the deep and innermost feelings of its silent, patient and suffering self can

best be expressed by one who writes from the standpoint of a burden-bearer himself—one on whose neck the yoke of oppression also bears heavily. He writes to suit us, because he has felt what we have felt and borne what we have borne and, as it were, drunk from the same cup of bitterness. Negroes figured in literature early in the history of civilization. In the year 500 A. D.

Russia has built a monument to her colored poet, Pushkin; France has given us Dumas, whose fame has gone the world over; Africa and England have given us a Blyden, America has given us a Dunbar and the future is bright with better prospects even than the past.

The Negro is destined to take a still higher place in literature; if not a higher in standard (as some may think that the standard of Dumas and Pushkin can scarcely be surpassed), yet higher in point of numbers and public favor. To paraphrase, let us say that when men shall read literature with their eyes and not with their prejudices, the Muse of history will put Pushkin for Russia, Blyden for Africa, Dunbar for America, and then dipping her pen in the ethereal blue, write in brilliant letters above all the name of Wheatley, the matchless slave girl poet, a waif from the Dark Continent, Ethiopia, as it were, stretching forth her hand in literature.



Lincoln and The Simple Life

BY MAUDE K. GRIFFIN



MAN is truly great when his foremost qualities of heart and mind fit into the best conditions of any time, and when the memory of his influence and work can be invoked for the improvement of any conditions at variance with good government or the best interests of its people. When we speak of the simple life, to aspire to which, says Pastor Wagner, "is to rightly aspire to the fulfilment of the highest human destiny," it is eminently appropriate that we connect it with the thought and purpose of the life of Abraham Lincoln, for our generation is only beginning to emphasize the value of the simplicity which animated and modified the entire career of the great Statesman, President, Emancipator. We have the word of Joshua F. Speed, the close personal friend of Lincoln, that "the beauty of his character was in its absolute simplicity. He had no affectation in anything. True to nature, true to himself, he was true to everybody and everything around him." This was true of his public as well as his private life, for the two were in perfect harmony with each other.

His humble birth and early life made him naturally simple in his tastes and habits. In fact during the last years of his life, when he had reached the zenith of his career, it was said—and by a

friend—that "President Lincoln, with all his honor and ability is still a 'plebian.'" He was without address or polish and careless of forms, yet no man ever realized his deficiencies in knowledge and experience more keenly, and much of his devotion to study at his approach to manhood was actuated by the desire to bring himself in general culture up to the men with whom he constantly came in contact.

If an ardent love of justice and truth make one eligible to the simple life faith—and we are told that it does—then Abraham Lincoln belongs in the forefront of first apostles of this teaching. With him fidelity to truth was ingrained and unchangeable. He never even intimated an untruth in his public speeches. To say what was false or give his hearers a false impression was impossible to him. And though we are seldom inclined to attribute such qualities to most of the aspirants to high office in our time, Lincoln, possessing them, was ambitious of earthly honors. But his desire for political preferment was hedged about by a sense of obligation to the truth which nothing could shake. Nobody knew better how to turn things to advantage, politically, yet he never took advantage when it involved dishonor.

To say that he was a man who had the courage of his convictions would be an understatement of fact. This was

part and parcel of his sense of justice and he wore it as he wore his clothes—except that it fitted him better than usually did his garments. Lincoln was eminently practical and never stopped to dream of glory when occasions to show heroic qualities presented themselves. He simply developed a taste for public work, while the excellent habit of doing what seemed to be his immediate duty wove for itself a deep rut in his character. He learned to perform public tasks with that same avidity and concentration of purpose that many other men of similarly energetic temperament devoted to the prosecution of financial schemes or to professional success. He accepted victory with the same calmness that he invariably exercised in planning for it; he

hated the arrogance of triumph, and it is reverent to say that even in his cruel death he would have been glad to know that his passage to eternity would prevent any organized expression of the general exultation in the North over the downfall of the rebellion, as indeed was the case when the country lost sight of the Nation's success in the shocking news of his assassination.

It is nearly forty-two years since that lamentable event, yet how great Lincoln was we can as yet but dimly understand. The world can not reflect upon the scenes of '61 to '65 without seeing the gaunt form of Abraham Lincoln on the horizon; and through all the years to come he will tower aloft with the noblest of the heroes who have made America great.

Shaw University Graduate in Federal Court

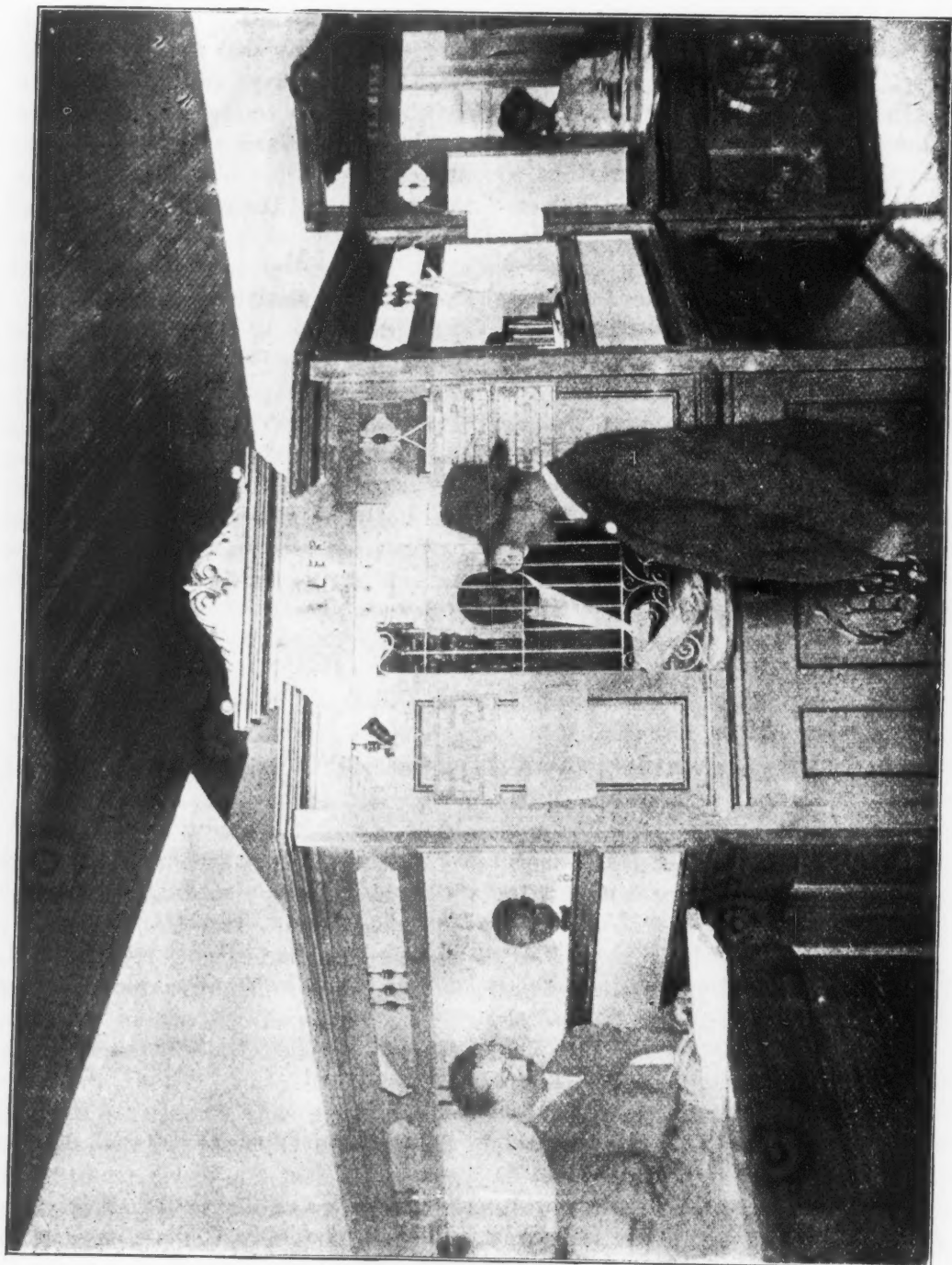


R. W. A. FIELDS, a recent graduate from the Law Department of Shaw University, was born into practice in the United States Court at Raleigh, N. C., at the last December term, 1906.

His first case was that of John Ponton, for violation of the postal laws, charged with receiving and opening letters. Hon. Harry Skinner, U. S. District Attorney, appeared against Ponton for the government, and Mr. Fields representing the defendant, was therefore matched against the District Attorney and was

successful, after argument before the jury, in winning a verdict of not guilty for his client. The U. S. Attorney made a long and strong speech in his effort to convict Ponton, but lost out in his tilt with the young graduate from the Law Department of Shaw University.

It was generally commented upon by the lawyers at the bar and the judge on the bench, that Mr. Fields handled this, his first case, with skill and wisdom, and he was congratulated heartily on his ability to win a victory over the U. S. District Attorney.

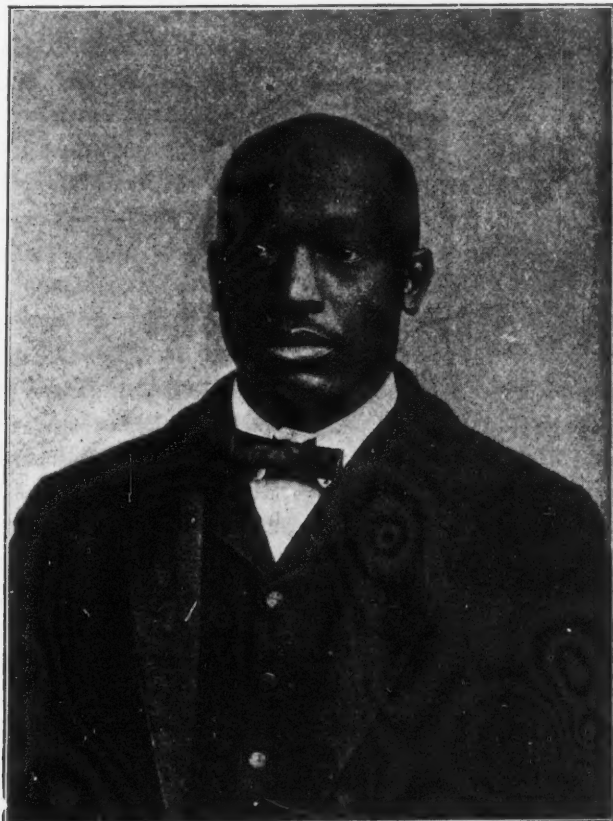


BANK OF MOUND BAYOU, MOUND, BAYOU, MISS.

The Negro Question

[Courtesy of The Tradesman]

BY CHARLES BANKS



CHARLES BANKS

Cashier of the Negro Bank at Mound Bayou, Miss.



SINCE the Negro in a very large measure is the cause of so much discussion, and in some cases furnishes the basis of the platform upon which some candidates run for office nowadays, a word from a Negro will hardly be objected to, even by those who hold that he has no rights at all that should be considered or respected. It is a regrettable fact that it is not well understood that a large part of the Negro population stand for and believe in all those things which go to make up an ideal citizen. Having no part in the political affairs and direc-

tions of state, especially in the South, yet a large number are as anxious to see the country prosperous and conditions favorable from every point of view as any citizen within its confines. The presumption on the part of some that all of us are either criminals or sympathize with those who commit crimes is erroneous. One may well assume that because a few of the lawless element among the white take the law into their hands and lynch for minor crimes and misdemeanors that all the whites are lawless. The firm stand taken by white leaders in the South in many communities is sufficient evidence to us that a vast number of the whites stand for law and order, and in no case is it found that the acts of lawlessness are endorsed by them. The fact that only a small per cent. of the whole of us are charged with crime should count for something. It is also possible, yes it is true, that all of the Negroes do not endorse the criminals of the race, neither expressed nor unexpressed.

The writer attended the annual session of the National Negro Business League which met in Atlanta in August and, because of some expressions in some of the papers of that city, took special notice of ethnic conditions and relations. The League was honored by having addresses of welcome by the then acting Mayor and the President of the Chamber of Commerce. Both of these gentlemen expressed an interest in the Negro and a desire to see him better his condition. That they were in earnest goes without question, and what is true of the better element

among the whites of Atlanta is characteristic of a large portion of the whites throughout the South. In its resolutions to the country the League, comprising in part the better element of the Negroes of Atlanta, stated that crimes of whatever nature should be stopped among our people, and went on record as being unalterably opposed to the criminal class of our race as well as that of the whites. The making of the laws and the administration of the same being entirely in the hands of the whites, their help is necessary in stamping out crime. In certain sections of the city of Atlanta, as it is found in other cities, dens of vice, dives of the lowest kind exist, which are calculated to debase and breed criminals. If these places are licensed to run in violation of the law, it appears from events that they should be closed, and that, too, by those who have the governmental reins. It should be borne in mind that the element who frequent these places are not reached by the preachers, teachers and leaders of our race, all of whom instruct against a life of crime, debauchery and shame. If the dives are closed, some assistance is rendered us in reaching the unreached. Until recently we who have endeavored to live according to the laws of the land have felt secure, in that only the guilty would be punished, and the innocent would be protected. While we are not unduly excited or alarmed over recent wholesale and indiscriminate outbreaks against us, yet they cause the thoughtful among us deep concern, and furnish food for much reflection. If the perpetrators of such acts are only to be condemned by

the newspapers and a few mass meetings, and not to feel the stern power of the law and the demands of justice, there are enough such characters in nearly every community, and especially the cities, to make life and peace uncertain quantities for innocent Negroes everywhere. Do not the outbreaks here and there, which are becoming more numerous as the years go by, suggest the idea that something be done that shall make conditions better and their occurrence less likely? Is it not possible that those of both races who stand for law and order, those who believe that human beings are entitled to life, liberty and the pursuit of happiness, shall so understand each other that estrangements between the good shall not occur because of the lawless acts of the bad?

In living among the whites of the South I have found, and so expressed myself on Northern as well as Southern platforms, that the deserving Negro finds ready friends among many Southern whites. In my humble way and position I have always been reciprocal in heart and deed. They have given me to understand that as long as I was right I could expect friendship and protection. What is true in my case is true of scores throughout the South. Under these conditions and circumstances we have gone about improving ourselves and endeavoring to come up to the full measure of citizenship and general usefulness. We are yet to believe those who have thus encouraged us along lines in a large measure mapped out by them, are now ready to say: "These opportunities you shall not

have, regardless of whether you are a good man or a bad one, proven so or not." I think I am safe in saying that the better element of my race will gladly do what they can in assisting their white friends in the South in restoring and maintaining that good feeling and tranquillity that is so much desired now. We are pleased to assist in ferreting out the criminal and seeing that he is punished to the utmost, and only ask that the just, innocent and industrious be given that same protection which has been thrown about him in the past. Just now the scarcity of labor, inefficiency and unreliability of some of that which we have is causing some concern in the South.

It is agreed by all thoughtful minds that the Negroes will be the main dependence for the cultivation of the South's greatest product, cotton, for many years to come. Are not some acts and agitations calculated to demoralize and give unrest to an already bad situation? While there are many shiftless and worthless Negroes, there are many who really desire toil and earn an honest living. This fact is known to every planter in the South. This latter element has had many reasons to feel that the Southern white man was his friend. He is yet to believe otherwise.

After mature deliberation I am of the opinion that the whites and the blacks can so understand each other that satisfactory results to all will follow. Without attempting to describe the inclinations necessary for the fathering of the idea, we observe that some assume that it is to the Negroes' interest only that

efforts be put forth to suppress that which causes a conflict, resulting in bloodshed, sometimes even of the innocent. One honorable gentleman, representing a great state at the National Capitol, going far enough in his utterances there to state that the Negro would be handled on the line indicated by him or he would be ruthlessly killed. Another says that unless some amendments to the Constitution are repealed there will ever be trouble between the races, and in the end the extermination of the Negro. Surely these men do not remember that God is just or they would tremble at being, in a way, incentive to such deeds upon human beings. The Anglo-Saxon is great, in that he has done deeds of greatness. Russia's deeds to the Jews add not a single page to the great things of the Anglo-Saxon. Spain's treatment of the inhabitants of the Antilles and the Philippine archipelago adds no luster to the achievements of the Latin people, but the American, acting in conformity with the good book, "the strong bearing the infirmity of weak," has distinguished himself and all pronounce him truly great. The historian will write in commendatory tones of the South because of her magnanimous deeds in spending money and time to educate and otherwise lift up a people, to whose charge a combination of circumstances had committed them, after a bloody war. With the fields and cities devastated, the fundamental cause of which was the Negro, the South took hold of the work of bettering the condition of this same people, as well as herself, with a spirit without a parallel in all

the annals of history. What she did under the leadership of Grady, Hill, Watterson, Harris, Lamar, Galloway and men of their kind will be considered great through all times.

That their course for treatment of the Negro in spirit is not in harmony with that advocated by some leaders of to-day is best shown by the following quotation from the speech delivered by the immortal Henry W. Grady, whose statue now stands in the city of Atlanta, on "The New South" in New York City in 1886. After recounting what great things the South had done since the unpleasant days of the sixties, he uttered these significant and momentous words: "But what of the Negro? Have we solved the problem he presents or progressed in honor and equity towards the solution? Let the record speak to the point. No section shows a more prosperous laboring population than the Negroes of the South; none in fuller sympathy with the employing and land owning class. He shares our school fund; has the fullest protection of our laws and the friendship of our people. Self interest, as well as honor, demands that they should have this. Our future, our very existence, depends upon our working out this problem in full and exact justice."

What a contrast to the policy desired by some now! If that which is advocated by the latter day leaders is put into practice, can posterity look upon it and call it great, noble or just? Is not a spirit of justice and right a better heritage to transmit to posterity than spirit of mob rule and a disregard for law and order?

Again, it is charged by some present day ethnological speakers and writers that the Negro is by creation an inferior being; that the Maker failed to give him those innate parts that have distinguished other beings; that he is naturally depraved; that the best among them, without restraint, are inclined to criminality and brutish, immoral and debased acts; that he is cowardly, lazy and shiftless, and even under favorable circumstances and conditions cannot make progress. In justice to a great many of our white friends, however, it is well here to state that these views are held, mainly, by those having eyes and see not, having ears and hear not, and largely because of a disposition to not get close enough to us to study the real truth.

It is true, that aside from the government of Menelek, that made possible by Toussaint L'Overture and the semi-provisional government made possible for Liberia by this country in the early part of the last century, the Negro has nothing to point to to-day as an evidence of his governmental constructive genius. When it is charged, however, that because we have been in the dark these many years, and but little advanced, when compared to the highest enlightenment known now, that we shall ever be thus, it is possible that the seer speaks that he knows not of. This same great and glorious Anglo-Saxon of to day, whose achievements upon land and water, civil and military, are the wonders of the age, has come, step by step, from a mighty depth. Prof. Myers, once of the University of Cincinnati, a historian of no mean

standing, gives the following touching the rise and progress of the Anglo-Saxon as he is known to-day: "The victory of Arminius over the Roman legions, A. D. 9, was an event of the greatest significance in the history of European civilization. Germany was almost overrun by the Roman army. The Teutonic tribes were on the point of being completely subjugated and Romanized, as had been the Celts and Gauls before them. Had this occurred," says he, "the entire history of Europe would have been changed, for the Germanic element is one that has given shape and color to the important events of the last fifteen hundred years. Those barbarians, too, were our ancestors. Had Rome succeeded in exterminating or enslaving them, Britain, as Creasy says, 'would never have received the name of England,' and the great English Nation would never have had an existence." Thus it appears that because a people fall so far short of true enlightenment during a given epoch it is no indication that it will always be so.

Are there any indications now that some of the charges against the American Negro are untrue? Are there any indications now that he is demonstrating a capacity for elevation? Let us see: Freed less than a half century ago, he owns to-day more than a billion dollars worth of property in his own right in America. In every Southern state he has his high schools or colleges, organized, maintained and operated wholly by his own efforts; he has produced poets and authors whose works have run the gauntlet of criticism, favor-

ably. His ability in art was demonstrated by H. O. Tanner at Chicago during the current month. Editors, lawyers, physicians, preachers and teachers, whose ability is conceded by some of the best of the other race, are found among them. According to Census Bulletin No. 8, for 1900, on Negroes in the United States, they conduct one-half the farms in Louisiana, Mississippi and South Carolina, between one-third and one-half in Alabama and Georgia, and between one-fourth and one-third in Virginia, Arkansas and Florida. The fact is further brought out in this bulletin that in many counties in these states one-third and one-half of the farms operated by Negroes are owned by them. His illiteracy has been reduced to less than fifty per cent.; he has thirty-one banks in the United States, the total resources of one of which is more than one-half million dollars; he has insurance societies, paying annually in some states as much as \$200,000 to beneficiaries, and many other things which go to show his ability to succeed along the same path that other races have. Surely a people that have done this much in less than fifty years can not be classed as being incapacitated for elevation and progress.

While it is generally admitted by all advanced and fair-minded thinkers that education is essential to the advancement of any people, yet, since it has been charged by some few that to educate the Negro is a waste of time and money; that he is inherently incapacitated for its proper applications; that it is dangerous, in that it caused him to

aspire to things which some are pleased to term unattainable; that it breeds in him a desire for social equality where it is not wanted, and, to our amazement, some have gone far enough to attribute the lustful desire of the brutish character, the rapist, to education, we cannot let these charges pass unnoticed. To all of these we enter a solemn denial and cite the records and statistics for substantiation. We are told by the etymologist and linguists that education means to draw out, develop and refine. The beings who commit rape have, for the most part, never been reached by the high schools and colleges of the land. That some people are, by nature, inclined to criminality is not argued here, but it is individual, and not racial; it has always been thus since the world began. When the human family consisted of only four persons, according to the Mosaic account, one, Cain, committed a criminal act upon his brother Abel.

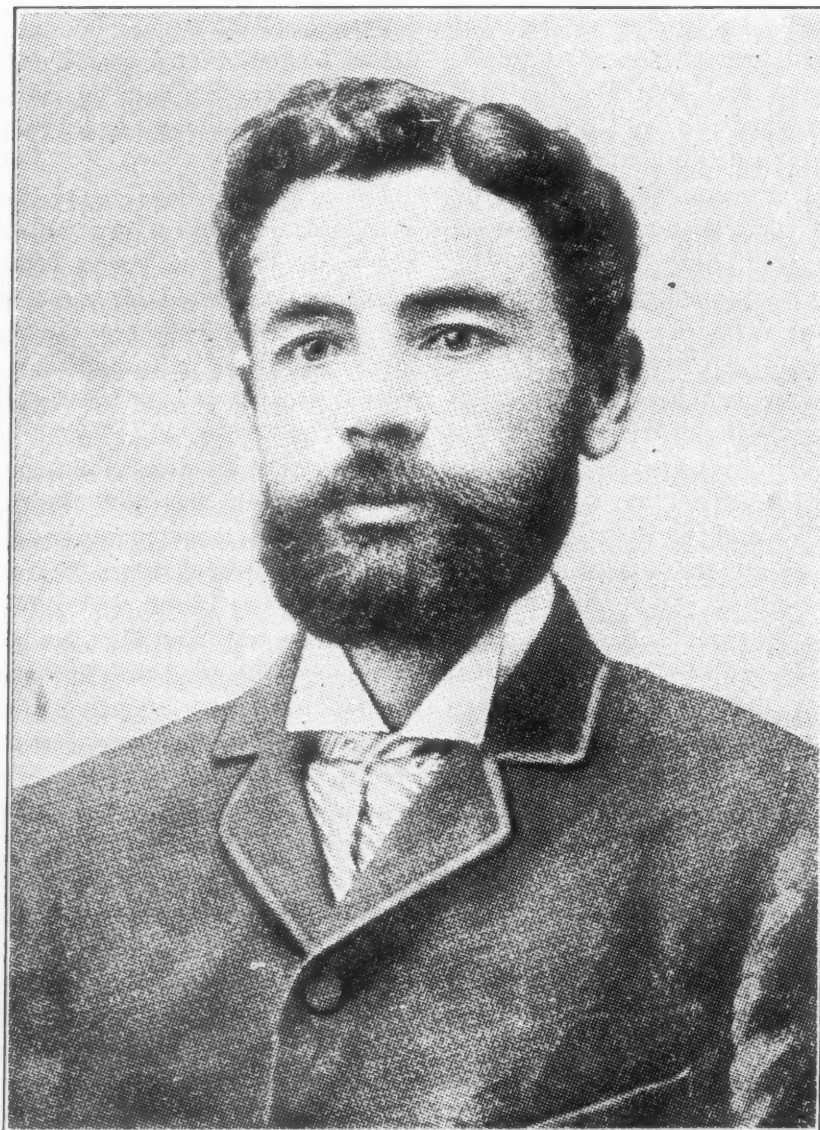
The fear on the part of some that the Negro desires to force himself, socially, upon the white man, is not at all well founded. The only equality he asks or desires is equality before the law, made, interpreted and administered by the white man himself; equality in those things for which he has to pay equal fare. This demand does not at all infer mixing of the races, but when we pay three cents per mile, the same as others, it is but fair that the accommodations provided for the Negro be as good as the rest; equal chance in the common race of life. We ask for no more. Should we ask for any less? Can any just man say "These we should not have?"

Would he be satisfied with less? If it is meant that the Negro aspires to the "unattainable" when he aspires to these, it must be further meant that America will forever be unjust to her black citizens, and that the day will never dawn when the Golden Rule will be practiced in spirit and in truth. This we do not, cannot believe; coming events cast their shadows before them and we see light ahead.

Again, it is charged that we are retrograding as farmers and laborers and that the Negro will hardly work on the farm at all, but is flocking to the cities. This in a measure is true. The Negro was ignorant of his opportunities on the farm to a large degree, but is it not true that farm life and conditions have not been made as attractive as they should have been, both for the young whites as well as the Negroes? However, since mine is the Negro's burden, I shall treat only of that phase. Suppose as much effort had been put forth to make farm life comfortable and attractive for his Negro labor as is now being done by an honorable cotton planter for his foreign labor, do you think the trip to Italy would have been necessary at this time? There is one mistake many white men make: because of the Negro's evident ignorance and shortcomings on many essentials to racial growth and development, he undertakes the ability of even the untutored, to weigh and diagnose certain conditions. Being myself a Negro, yet I have been astonished at the

observations and logical deductions of some Negroes who could not even spell their names. This is an inside that the white plantation owner seldom, if ever gets. I admit that it would be better if this same Negro would be more frank, instead of allowing it to be felt in the way that it is.

Let us look further into the conditions as regards the Negro. Is it not true that every county in the Yazoo, Miss., delta raised and marketed more cotton in the season of 1904 and 1905 than ever before? What labor brought this about? Was it because of additional white farm hands and foreign labor? All who are conversant with conditions know that, in the main, it was the Negro. It is true that the large plantations have a lot of worthless, shiftless Negroes upon them now, but if you will study conditions, you will find that the large percentage of the good ones have not retrograded, but have gradually bought small tracts of forty and eighty acres and have moved thereon, to cultivate under their own vine and fig tree, thus in a measure depleting the large plantations of their once splendid supply of efficient labor. Surely there is a remedy, but it is not my purpose to suggest any through this article. I will say, however, that the best of my race in the South will be more than pleased to co-operate with the whites in any way that tends to make conditions better for all concerned and to develop this fair southland which nature has so bountifully blessed.



PROF. E. A. JOHNSON

Medico-Legal Jurisprudence

BY PROF. E. A. JOHNSON



MEDICO LEGAL JURISPRUDENCE is that branch of medical and legal science where the expert skill of the physician combines with the expert skill of the lawyer to punish the criminal

who commits crime, protect the innocent from false accusation, or secure to those from whom it is sought to deprive of their property or legal rights.

Should hatred, malice or envy prompt some villain who had a design on your life to seek to poison you, it might take the expert skill of the physician, coupled with the legal knowledge of the lawyer, to ferret out this crime and locate the criminal. Should some husband throw his good wife into a soap vat, as was alleged in the famous Leutgert case of Chicago, and all should be consumed but a few bones, the physicians and the lawyers must then unite their wisdom to place this crime on the right individual and help rid society of his presence. In this case it is well to remark, however, that the doctors fell out—one set calling the bones found in the vat “pig bones,” while the others were equally sure they were human. Leugert, the accused husband, died before the doctors agreed, and thus the gallows was perhaps cheated of its desert. Doctors do not always disagree among themselves, they sometimes disagree with

the lawyers. Benjamin Butler gives a case in his autobiography where he caught a Harvard University doctor “lying,” as he said, to “beat the band.” It was this way. The case was one of murder, it being charged that A had cut B’s jugular vein by a slash with a knife on the temple, thereby producing death. Butler represented the prisoner and concluded that the death of B must have resulted from some other cause than the cut on the temple, for he said he searched every medical treatise on the subject, and in none of them could he find that the facial artery or jugular vein ran on the outside of the jaw bone into the head through the temple. Butler therefore disagreed with the Harvard professor, showed his authority to the Court and Jury, and thus cleared the man.

This incident serves to show of what service Lawyer Butler’s knowledge of Medico-Legal Jurisprudence was to him and his client, and also illustrates how the mistake of the Harvard professor might have otherwise sent to the gallows an innocent man, either by ignorance of the subject in hand or by evil intent. Neither the doctor nor the lawyer can be too careful in following the details of this subject, which you will readily surmise are too many and varied to be treated here. The expert knowledge of physicians is getting more and more popular in the court house every

day. Physicians are being called upon in the criminal branch of the law to give their opinion in all sorts of cases. In civil cases he may be called to tell if the deceased was sane when he made his will, and this too is getting to be a popular plea in many murder cases—the murderer seeks to get a number of skilled physicians to say he was crazy and thus escape hanging.

Referring to the matter of insane people making wills, as a suggestion along this line I will state that it was laid down as good law in the English case of *Stewart vs. Lisenard* many years ago that where a woman who had always lived under the care of her friends, had never attempted to transact any business, and who at the age of forty could not master the Lord's Prayer, was adjudged competent to make a will. The ability to remember the kind of property you desire to dispose of and the names of those to whom you wish to will it, seems in law a sufficient amount of sanity or intelligence to make a valid will.

On the question of criminal insanity the courts seem reluctant to discharge defendants unless it is absolutely proven that the prisoner is really insane, and not feigning, and even in cases of absolute insanity many of the states have provisions made for the criminally insane.

On the subject of feigning insanity the story is told of a lawyer who concocted a scheme with his client, who was accused of stealing a sheep, to have the prisoner when he was put on the stand in the court, instead of answering the question asked him, he

was to bleat like a sheep; so whatever was asked the prisoner he would say "bah, bah." The judge concluded that the man was demented and dismissed the case. As the prisoner went out of the court house the lawyer followed him, and as soon as he got out of the door said to his client: "Look here, friend, I have got you tree all right, now give me that ten dollars you promised me." The man turned on his lawyer and looking him straight in the eyes said, "bah, bah." The plea of insanity in this instance beat both the court and the lawyer, but it is not one that I should recommend as safe to make, and may get both the lawyer and his client into trouble. In Massachusetts some time ago a peculiar case occurred which illustrates the errors medical men may sometimes fall into on matters of identification. A young lady suddenly left a home of comfort, ease and refinement, and after considerable searching she could not be found. The family and friends concluded there had been some foul play, and had about settled down on the theory of kidnapping or murder, when a part of the body and head of a dead female was found in the river. Immediate investigation was had, and the family and friends, after viewing the remains, concluded it was the lost daughter. The family physician was positive in his identification—even the family dentist concurred in it, being sure of the fact because he recognized certain "ear marks," as it were, in the teeth which he had filled and treated. Finally the remains were taken to the home and the funeral ceremonies were prepared,

the pall bearers selected, the good parson was making his usual effort to soothe the feelings of the relations and friends by giving an account of the youth, character and beauty of the deceased and lamenting the fact of her sudden and shocking death when, like a clap of thunder out of a clear sky up turns the missing girl and by her presence throws consternation into the assembled crowd. A case of mistaken identity, we say. Yes, quite a mistake, and one that illustrates how uncertain we may be at times when we think we are very certain—even medical men, lawyers and the shrewdest detective sleuths. Jumping at conclusions is a bad idea in every day affairs, as well as in medico-legal jurisprudence. The lawyer or the doctor who throws away deliberation and sanity and rushes to conclusions in these matters is likely to make a spectacle of himself, and become the laughing stock for the community, as well as do probably a great deal of unnecessary harm. Another thought in this connection is that obstinacy and stubbornness is a potent factor for trouble when it takes possession of one who has formed a theory. It is a thousand times better to give in when you see you are wrong than to persist in clinging to an idea you may know is incorrect, but which you will not admit for the sake of your pride. Such, I say, is a false pride, born in a misconception of duty and honor, and no honorable person, be he professional man or layman, should hesitate to acknowledge an error when to do so might save inconvenience, sorrow and pain, and at times even life itself.

Blood stains are also very common earmarks of crime, and it often becomes necessary to establish both whether certain spots are blood spots, and whether, if blood spots, they are human blood spots. On this point Judge Finch says in the case of *People vs. Johnson*, 140 N. Y. P. 350, that "I doubt if any scientific ability can surely and with absolute certainty distinguish between the blood corpuscles of men and of some animals under all circumstances," and Dr. Edson coincides with this view of the matter. What is known as the Teichman test has been shown to be liable to considerable uncertainty for the reason that spots of human blood or even the blood itself, in appreciable quantity, may fail to yield any haemen crystals whatever, only such as are of so indefinite a character as to be utterly worthless for diagnosis. In a West Virginia case, *Baker*, microscopist, examined certain stains found upon the trousers of the defendant, and he testified that his best judgment was that these stains consisted of blood, but that he wanted to detach corpuscles to obtain the haemen crystals of Teichman, and that as he could not get this absolute test, he would not swear positively to the presence of blood. A chemist or toxicologist is competent as an expert to testify as to poisons, though not a physician. Poisoning is another subject of Medico-Legal Jurisprudence.

The most decisive and satisfactory evidence of poisoning is the discovery, by chemical means, of the existence of poison in the body. Upon general principles it cannot be doubted that

courts of law would require chemical evidence of poisoning whenever it was attainable, and it is believed that no modern case of satisfactory conviction can be adduced where there has not been such evidence. One of the celebrated poison cases is the English case of the Earl of Somerset and People vs. Patrick of New York State.

The poison cases constitute a large per cent. of all the murders of the country. By its use it is hoped to destroy the earmarks of crime by the employment of an agent which very often cannot be foreseen by the victim himself and which is often most difficult to trace. It would be wearisome to try to enumerate all the poisons and their symptoms—the skilled physician can cross this bridge when he gets to it. It is sufficient for him to know that Medical Jurisprudence recognizes any substance which has fatal effects when introduced into the human system as a poison, and if administered with intent to kill is a violation of the law.

INFANTICIDE.—The child in this crime must be proven to have been born alive. There are various tests of this fact as the general appearance, the respiratory organs, the circulating system and the conditions of the abdominal organs, as every doctor well knows, but the famous hydrostatic test in the detection of infanticide, which for several centuries was regarded by men of distinction as decisive, has been exploded. Dr. William Hunter opposed this test as falacious for a long time, till finally Baron Garrow congratulated a British Grand Jury upon the explosion of what he called that scientific hum-

bug, reference to which may be found in 50th New Hampshire, p. 452, and Beck's Medical Jurisprudence.

TENANCY BY COURTESY.—This is a most important subject for Medical Jurisprudence. Blackstone defines tenancy by the courtesy to be where a man marries a woman seized of an inheritance and has by her issue born alive and capable of inheriting, he is tenant by the courtesy, which means that he has a life estate in his wife's lands. The necessary points for a man to have a life estate in his dead wife's lands is that they should have issue, and that that issue should be born alive. It very often requires the most competent expert testimony to prove that the issue is born alive, without which the estate must fail. In North Carolina a woman can divest her husband of a courtesy in her lands in one other way besides failing to bear him issue, and that is by making a will. She can will her own property to whom she pleases. Where a wife goes away and stays seven years the law presumes she is dead; but there is no presumption that she died without issue, and in that case the husband would get a courtesy in her land.

PATERNITY.—The medico-legal question of paternity is often prominent in cases where estates are claimed by illegitimate children, and in such cases resemblance to alleged parents, though not conclusive proof in itself, has often been regarded as strong presumptive proof of paternity, and it is a fact of medical knowledge that the children of a widow who has remarried may resemble the first husband. It is allowed

in North Carolina, as cited in *State vs. Britt* and *State vs. Woodruff*, 67 N. C., to compare the illegitimate child with the putative father.

SURVIVORSHIP.—Under the civil law, where two persons perish in a common disaster, and there are no circumstances showing which survived the other, presumption as to survivorship arise from the probabilities resulting from the strength, age and sex of the parties, according to the following rules: (1) If both of those who perished were under the age of fifteen years, the older is presumed to have survived. (2) If both were over the age of sixty, the younger is presumed to have survived. (3) If one was under fifteen and the other above sixty, the former is presumed to have survived. (4) If both were over fifteen and under sixty, and the sexes were different, the male is presumed to have survived. (5) If the sexes were the same the younger is presumed to have survived. (6) If the one was under fifteen or over sixty and the other between those ages, the latter is presumed to have survived. (7) This rule, except as to the provision last mentioned, is preserved in the Louisiana Code, and in California it is enacted in full, with regard to persons who perish in the same "calamity."

(2) **COMMON LAW RULE.**—The rule of the common law, as now established in England and as recognized in the several jurisdictions in the United States where the question has arisen, is that where persons perish in a common disaster no presumption of survivorship arises from their strength, age or sex, and the party claiming a

survivorship of one or the other of such persons must prove it; and in the absence of such proof the rights of property as by succession, etc., are to be settled on the theory that all died at the same time.

And just here is an opening for Medical Jurisprudence which may be brought into play in proving the survivorship because of the physical condition of the parties.

Suggestions for Medical Legal Examination

Place where body is found, its position when first seen, surrounding objects, the clothes, history of the cases suspected of poisoning, existence of poison in house.

View the body before it is dressed; do not remove the body from the coffin except in case of inspection. Where poison is searched for, one or two pounds of soil above coffin should be secured for analysis.

No one should be allowed to be present out of mere curiosity.

Commence inspection in sufficient daylight. When portions of body or soil around it are to be preserved for future inspection they should never be out of custody of party.

The irritant poisons as well as narcotics should be known.

Should know the errors likely to fall into—for instance, milk may sour and digest parts of stomach, thus giving appearance of poison. If you do not know you better say so, than give opinion that would cause the innocent to suffer.

Every physician should understand the sub pleural ecchymosis or blood

spots on lobes of the lungs produced by asphyxia and certain poisons. The pleura at this time looks like marble wood, says Dr. Legroux.

If the lung be carefully washed and wiped neither pressure, washing, nor scraping can obliterate these spots. In freshly killed animals, if the lungs are artificially inflated the spots are dissipated; but if inflated sometime after death no artificial means can make these hemorahagia spots disappear, they grow more distinct as blood grows thin or loses its fluidity.

Such a condition should not be supposed to follow death from bronchitis, asthma, pleurisy, but to come from a rapid death which has taken the organ by surprise.

Reliance upon symptoms alone, no matter how suspicious the suddenness of the attack may be, must never, to the mind of the professional expert, be a presumption of criminal poisoning; because it is well known that many diseases are marked by the sudden appearance of symptoms which are almost directly followed by death. This prejudgment by symptoms alone may not only do a life long injury to an innocent person, but may even defeat the

ends of justice by preventing a quiet and cautious investigation of the case of a suspicious death.

Remember that jurors are not required to surrender their judgments to the opinion of scientific witnesses, so that however learned the expert may be, yet the law gives the juror the right to his own opinion in preference to the most learned; and since it is a maxim that Jehovah himself never knows what a petit jury will do, it will be safe not to prophesy that the verdict of the jury will follow the trend of the expert testimony. As a matter of fact expert testimony is merely an opinion, and it is becoming so popular to prove any phase of a matter that you can pay for by experts, that though more of it is used, less credit is being given to it. It quite often happens that the minds of the jury become befogged by the diametrically opposite testimony of the experts as to the same matter, as would no doubt have happened in the celebrated Leutgert case above referred to.

Lawyers and doctors are not expected to be saints, but if they will observe the above rules with patience a waiting public may yet see the budding of their angelic wings.

Special Offer to Subscribers

THE famous "School History of the Negro Race," and "Light Ahead for the Negro," by E. A. Johnson, with THE COLORED AMERICAN MAGAZINE. for \$1.50.

How The Negro Bank Assists Our People

Next to Church and School



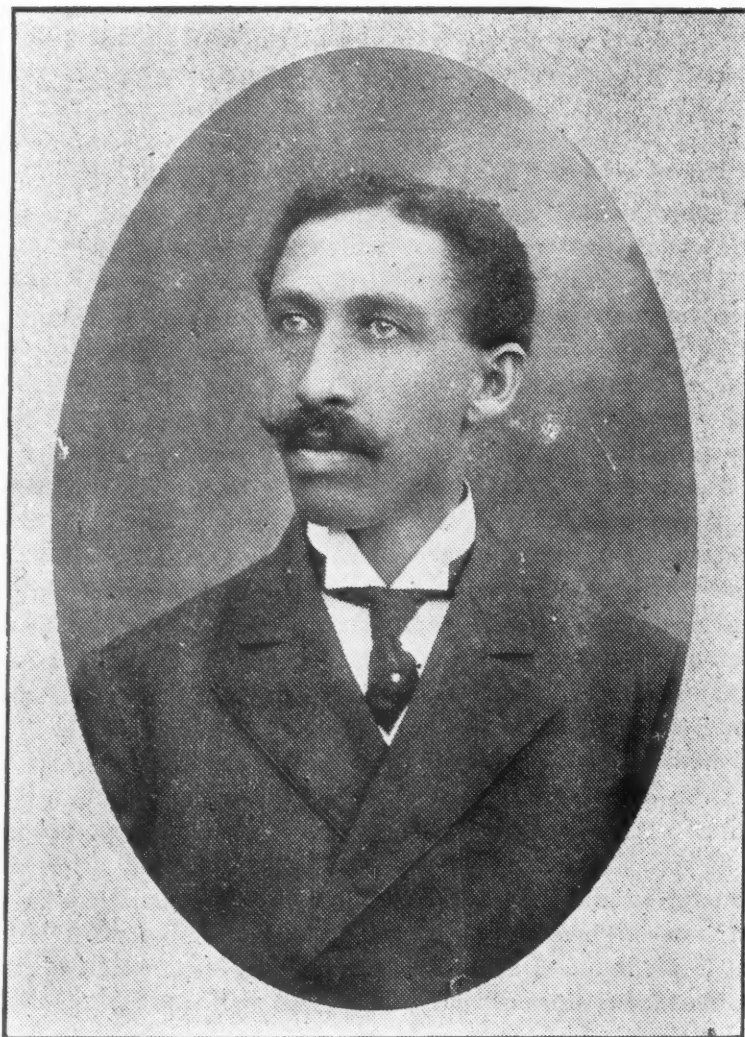
THIS subject is really so broad that I hardly know where to begin: for really it assists in so many ways that to attempt to say: How the Negro bank assists, would be like attempting to say how humanity is benefited by the Christian religion, the dissemination of education or the falling of the rain. Since the Emancipation Proclamation the Negro has had the two greatest institutions known to man brought to him;—the Church and School; but the third and next in importance in this great trio, by having made the best of the other two possible, he has brought unto himself; namely, the Negro Bank.

Nothing short of the church and the school house is yet destined to do so much for the racial uplift as the Negro Bank; for with its permanent advent must come the real financial standing and status of the race, since it must bring its hand-maiden, that third and last vital round in the ladder of essentials to racial success, money. With these three: the Christian religion, education and MONEY! any race or people are easily enabled to withstand the fiery dogmas of prejudice and fulsome anathemas of racial hate.

The Negro Bank is assisting the Negro by opening its books to Negroes that they may become depositors and holders of bank stock, which, with rare exceptions, usually pay handsome divi-

dends; from the fact that banks always lend money at a good rate of interest, which, most of the time, costs them but little. It encourages the Negro to open a savings account, it teaches frugality. The Negro Bank would appreciate his small account more than the white banker. As soon as the Negro Bank opens in a community there must, of necessity, be a revival of race pride and of the saving of money and of banking business in that community, at different intervals, for a great while to come. And in this way the inspiration of saving money is brought home to each man's door in a tangible way as never before.

By stimulating the spirit of having a bank account and encouraging the Negro to save his earnings as nothing else can, it is helping him to own his home, clothe his family, feed the hungry, become independent as a race, pay his bills, and become a respected citizen. It opens up a new avenue of the highest type of employment for the qualified Negro; serves as a monument of business acumen, skill, ability, honor and integrity to the race; for banking is looked upon as the highest type of business of the age; therefore, in the production of the successful banker, a product of the Negro Bank, possessed of all these noble attributes pertaining thereto: honor, integrity, intelligence, ability, true moral and financial worth, you are reaching the acme of manly production according to the standard of



S. D. REDMOND

the twentieth century; and the race has a man and an institution to whom and to which it may point and others observe as demonstrations inexorable that the Negro, too, possesses all those noble qualities essential to the highest type of man.

S. D. REDMOND.

Gives Business Experience and Information

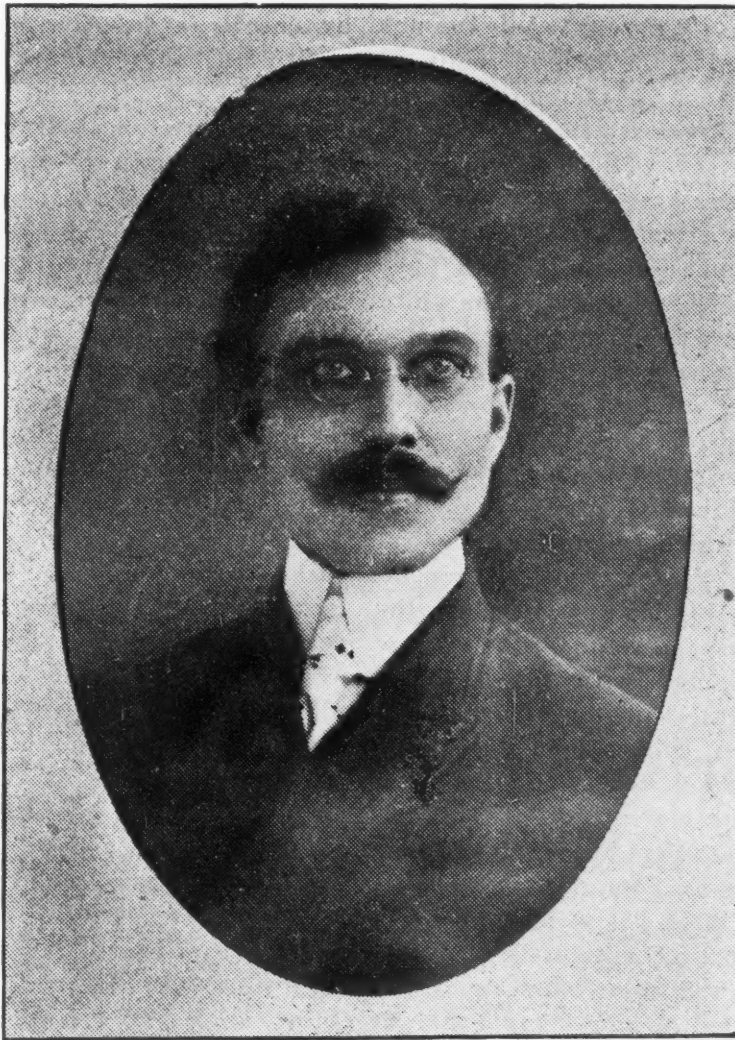
The Negro bank is assisting our peo-

ple in several ways. Among them are these:

First.—The Negro bank is helping to establish among our people Negro enterprises.

Second.—It has set at rest all doubt that the Negro can unite both his efforts and his capital.

Third.—It gives the Negro experience



P. W. HOWARD

and information in business which he could not obtain otherwise, and which are necessary to place him among the country's financiers.

Fourth.—It teaches our people the habit of economy more practically, even in small things, than it could otherwise be taught.

Fifth.—It demonstrates beyond per-

adventure Negro business capacity and development. P. W. HOWARD.

Negro Capital For Negroes

We as a race are forced by conditions among ourselves and conditions that exist among other people to establish among us enterprises along various lines of commerce. It happened to turn out to our good, as well as to the good of

the white man, that our people can not be assimilated on the basis of merit in the business fabric, therefore necessitating the organization of business among ourselves. This fact being realized, Negroes all over the country are turning their attention to the establishment of business in the various lines which meets the approval of the white people who are friendly to our progress.

In the very nature of things there is nothing that will contribute so rapidly to the growth of business among Negroes as the establishment of banks. The bank naturally becomes the mother institution which concentrates our Negro capital and puts it under the management of his own people, by the establishment and maintenance of these banks, teaching lessons of frugality, leading in the custom of individual accumulation, and thereby developing character as well as teaching the art of saving. The presence of a bank officered and controlled by Negroes appeals to the people of our race as no other institution does. It is here that the customers can feel absolutely at home. It is in this institution that opportunities are offered of profit and honor, as well as a channel through which they can make their investment, assisted by the institution. The bank among Negroes tends to change the current of expenditures from a wasteful channel of uselessness to that of a legitimate and profitable one, thereby elevating our citizens to a position of pleasant relations in the business world, making them able to pay their legitimate bills

by checks at maturity. Again, these institutions aggregate money passing through the hands of our people without any interference with their private business, so that money can be had from among us to assist in establishing and maintaining business, which is very essential to the race. Most all business needs more capital at times than it has of its own, and these banks bring to the assistance of such business the needed amount at the proper time.

The only way the Negro can make a better division for himself of the profits of his consumption is to have among us various establishments, furnishing to a large degree the commodities of life, thereby sharing the profits with others. Whenever we can have business along all lines of trade, concentrating the profits of our wares and supplies, we will grow stronger as a race. The banks among us are doing the two things needful, namely: First, leading individuals to save their earnings; and secondly, to concentrate their earnings in savings banks, thus making them accessible to the man who has sufficient information and means to lead in the establishment of such enterprises. We urge, therefore, that all of our colored citizens form the habit of depositing their money in a bank as a means of saving, and also doing their business through a bank, thus putting at the disposal of our banks the money of our population. This will greatly help all classes of our citizens and make us stronger in our communities.

Progress of the Negro Race

BY HON. RICHARD T. GREENER

Late, United States Consul and Commercial Agent at Vladivostok, Russia, in an address delivered at the Annual Meeting of the National Negro Business League



AFTER seven and a half years of Siberian exile, in an autocratic country, I am employing my leisure in revisiting, North, West and South, scenes of former activity, drawing comparisons, contrasting customs, and particularly observing the progress—the marvellous advance of the colored people of the United States since I have been abroad. I have made it a duty to attend all the functions, church, school, business, and otherwise, to bring my knowledge of racial matters up to date. While abroad I only saw eight or ten colored people of the United States, and they were treated so uniformly, democratically, Christianly, and humanely, as to excite no special attention except from an American like myself. Perhaps I may best requite the courtesy extended to me by giving my impression of the race after so long an absence.

Let me say it is one of pride, of gratification, of hope and confidence. I am old enough to remember vividly the condition of the colored race, as a slave at the South, as a quasi peon at the North; the rebellion and its incidents; reconstruction and its blunders; post-reconstruction and its reaction; the useless and pestiferous discussion of the falsely-called "Negro Problem" are

all before me. Nor do I forget the persistent, reactionary measures which even now seek to make virtual slaves of black freemen. Yet in spite of all reactionaries; all contemnners of the colored people; those who would limit their political power; hinder their skill in arts, or retard their intellectual advance, my message to you is to "Stand fast, and see the salvation of the Lord."

Why do I say this? First, because in ancient days, and more ruthless methods, it was a difficult thing to exterminate a race. In more modern times, it was still more difficult. In the twentieth century it is neither desirable nor possible. Second, the Negro is not a Carib. He came to take the weak Carib's place. He survives; the Carib has long since disappeared. Again, it is a fact worthy of remembrance to the thoughtful, that enslaved people have usually proved of more enduring fibre than their enslavers. A race of people who can take on the religion, language, laws and morals of their conquerors, can never be permanently kept down to a Pariah's level. All these things have been forcibly brought to my mind in my trips about the country, from San Francisco and its earthquake, to Charleston, Columbia, Richmond, Boston, Chicago, New York, and Atlanta. Everywhere among

us are seen thrift, industry, aspiration, education, business enterprise, civic pride, deep interest in all the uplifting influences of the state; everywhere in dress, habits, pose and equipoise, we are all American citizens—the only class, in fact, without a dubious or double allegiance. At Washington City, as I first entered a street car, there were the school girls, black and white, equal in dress; manners, and apparent refinement, studying the same text books, aiming at the same culture, under the benign auspices of the National Government of the United States. How different from the Washington of forty years ago. A generation ago I taught a hundred pupils in Washington, in the modest one room, which was dignified as the "Sumner High School." Today there are two high schools, with business, normal and musical departments, so augmented in number, so well equipped with teachers graduated from industrial, business and university schools as to make us older fellows amazed at their proficiency and excellent work.

In Convention Hall in May, 1906, I heard 600 pupils of these schools in a musical performance (directed, too, by a lady, educated abroad, the daughter of my friend, Judge Gibbs,) furnish an entertainment to an audience of three thousand intelligent, music loving colored Americans, equal to any similar performance in number and class I have ever listened to at home or abroad, and I have heard the best. Later, in that same Convention Hall, it was my extreme privilege to attend the quadrennial meeting of the Negro Young

People's Congress, the precursor, I trust, of the union of all the Negro churches. Purposely, during these sessions, I sat in the orchestra seats to study this varied race of ours from its many and interesting points of view. Never, if I may except this undenominational business gathering, have I seen a more inspiring sight. How I wished, as I watched the sittings, listened to the addresses, heard the rendering of a black man's Oratorio sung by a black choir, under an able black leader, that the million of ignorant white scoffers and despisers of the race could have seen and felt the inspiration and instruction contained in that memorable gathering.

Like Dr. Washington, no one has ever accused me of being a pessimist. Even had I been so, all shades of pessimism vanished when I saw representative Christian black people of the United States assembled in joint convention, comprising almost every denomination, with delegates practically from every state of the Union. As I looked upon that vast throng and listened to their earnest utterances, I said to myself (as I repeat to you here the thought), that it is utterly impossible for any amount of prejudice and persecution to retard, to put down, or permanently to suppress the progress of a people so equipped.

I am old enough to remember when John Brown fired the shot at Harper's Ferry heard 'round the world—the shot which made a rebellion possible and precipitated a conflict which, had it not come then would, perhaps, have left us in a condition of slavery to-day. I re-

member, too, at the beginning of the war, when Negro slaves were not allowed to help preserve the Union—when the Negro was simply known as a “contraband of war.” When I recall the condition of the colored people at that time throughout the United States I venture to think those who are unduly alarmed at the sporadic instances of race persecution, of which we hear so much at times,—do not value the extent of the opportunities we have for substantial progress, nor do they measure adequately the force and effect of the real American civilization of to-day.

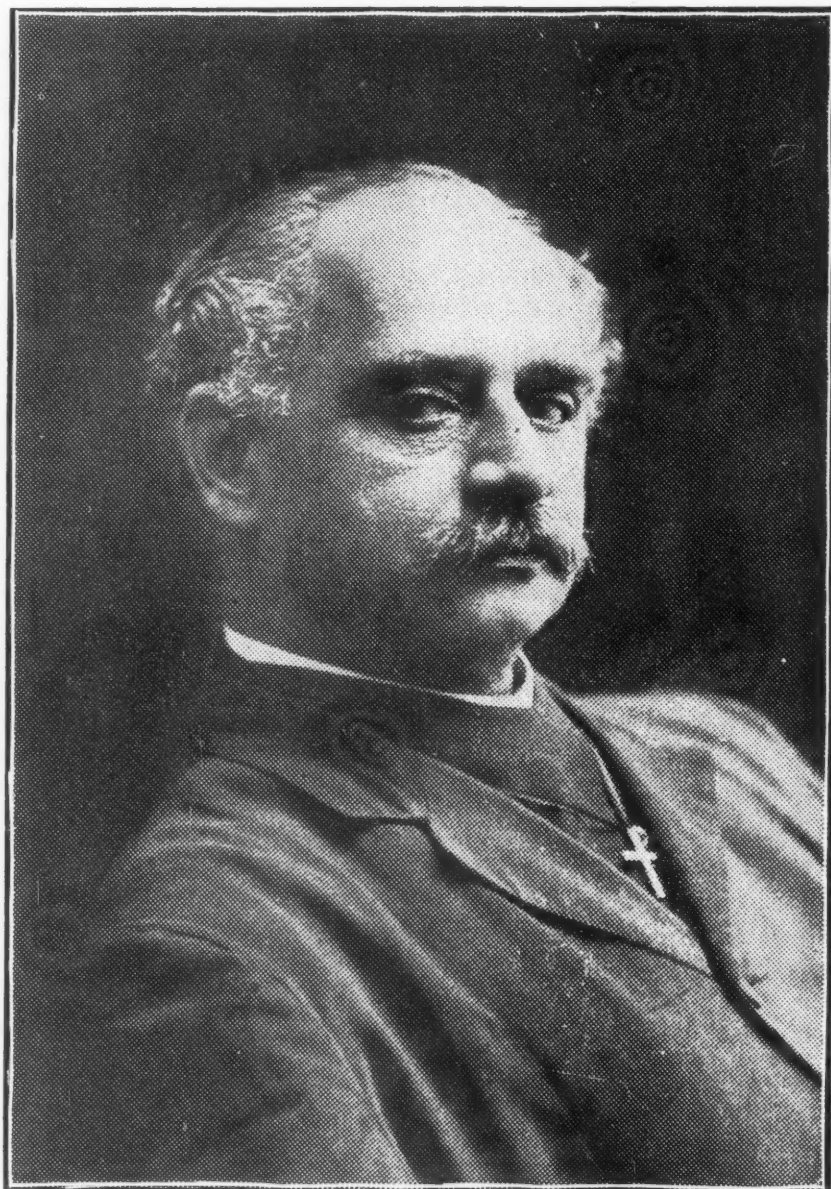
The American Negro is in his native country to stay. He is an important part and parcel of its world-wide and civilizing influence; he has inherited its traditions. Let us remember they are his by right of birth upon this soil, independent of his complexion, independent of former nationality. What we need to-day is simply to do the same duties toward our Nation in the respective localities in which we live that other law-abiding, progressive citizens are doing; perform the same service which make for spiritual and material advancement that other good citizens are performing.

The secret I take it, my friends, of the very distinguished gentleman who presides over this growing body to day, (and this is the first time in eight years that I have had the pleasure of seeing and greeting him personally)—is that he, with native simplicity, with a natural directness of purpose, with remarkable clearness of apprehension, and with

that shrewdness that would have made him a leader among any race of people, has simply performed the experiment of Columbus and shown to a waiting race how to make the black egg stand on its own end.

There is nothing any Negro in the United States does, with heart and might, working for the interest of his race, that can or ought to be construed as antagonistic to any other movement. I believe in standing up for all our rights when necessary; but there are times and places when you cannot stand up for them without losing power and hope of eventually obtaining them.

History repeatedly tells us that the people who are finally enabled to stand firmly for their rights are they who have been often denied them—at times down, then up again; people, however, who are never hopelessly disheartened by prejudice, nor discouraged by persecution. The same stamina which has survived British bondage and American dependency must avail now, and will avail our people if we prove patient, enduring yet progressive when wronged, and if we strive to succeed in spite of all that may come against us—where one channel fails take the other; if the higher opportunity is not open, take the lower until the higher is reached. People with faith in themselves and hearts right must succeed, because there is no power in Heaven which desires, nor any on Earth which is able to keep down a race whose heart, and purpose, and effort is to elevate itself.



REV. THOMAS WELLINGTON HENDERSON, D.D.

Militant Negro Churchmen

Fighters in the World's Battle for the Triumph of God's Kingdom on Earth

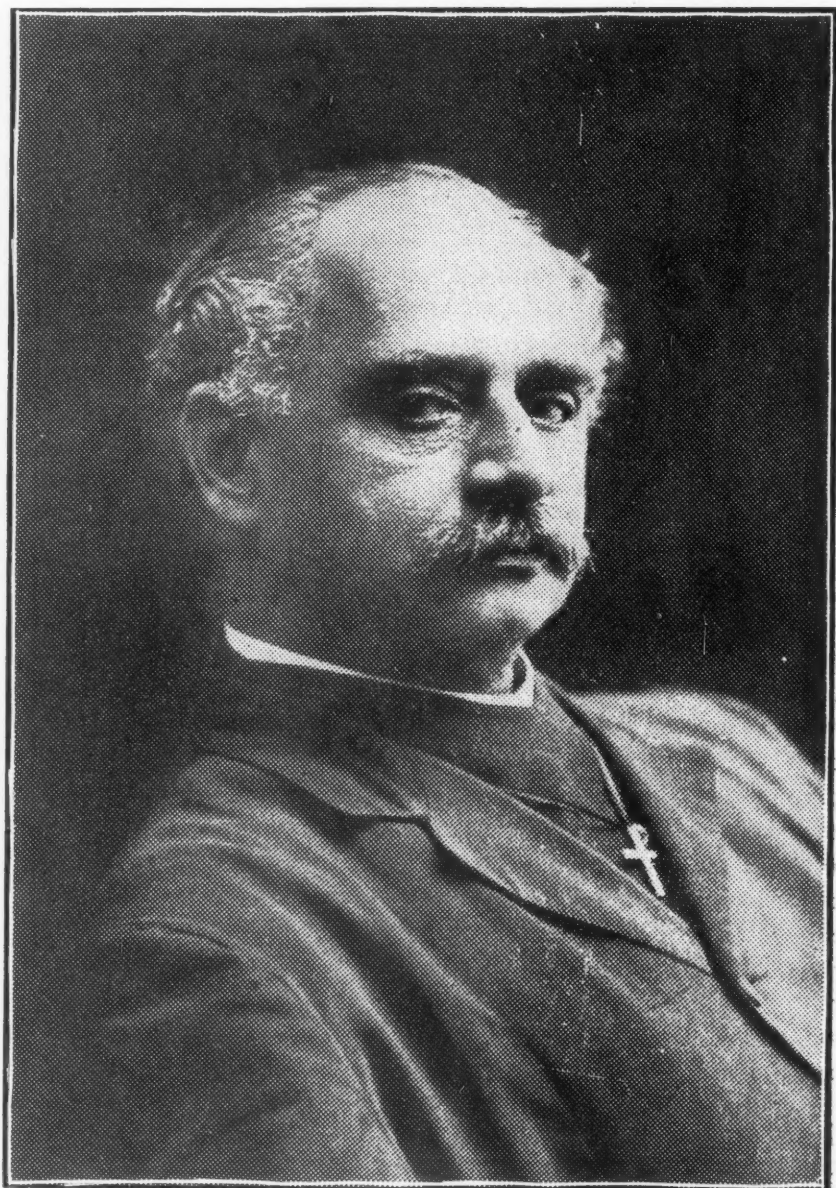
BY RICHARD T. W. SMITH



REV. THOMAS WELLINGTON HENDERSON, the present pastor of Bethel Church, Twenty-fifth street, New York, first saw the light of day in Greensboro, N. C. His parents were the proprietors of the leading bakery in that town, so that Thomas got quite an early experience in business life, being a clerk in the bakery when he was so small that a board had to be placed on some boxes that he might be tall enough to wait on the customers as he stood behind the counter. This business training has been of great use to him in his various business enterprises since. When a boy only fourteen years of age he was sent to Oberlin, Ohio, where he had the advantages of Oberlin College for six years. He was an apt scholar and took readily to his books and when he left college he went at once to the work of teaching as well as preaching the gospel. He built and paid for a church building at the second charge he had and he says he has never pastored a charge since without leaving a mark of some kind to show that he had been there. He spent about eleven years of his early ministerial life in the state of Kansas and did a great work in organ-

izing and building up churches. He was always eminently successful in whatever work he undertook. He was the owner and publisher of the first colored newspaper in the state. He published first "The Colored Radical" in Leavenworth, which was afterward merged into "The Colored Citizen," published at Topeka. These two papers had a large circulation and did much towards inducing about sixty thousand of our people to leave the south and move to and take up land in Kansas.

Dr. Henderson succeeded in interesting Gov. St. John in the movement and as a result a great deal of the cheap lands of that day fell into the hands of the colored immigrants and many of them are doing well to this day. Dr. Henderson took quite an active part in politics in that day and came within a very few votes of being nominated for the office of lieutenant-governor on the same ticket with Gov. St. John. He was at one time unanimously elected Chaplain of the House of Representatives of the State of Kansas. He was twice elected a member of the Board of Education of Lawrence, Kan. He largely controlled the colored patronage under President Hayes in Kansas, and succeeded in getting quite a lot of it for the race in that state.



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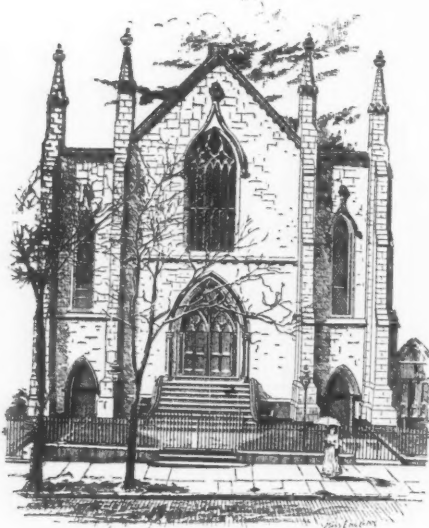
He was quite active in Masonry during his stay in Kansas and held nearly every office in the gift of that order. He left Kansas in 1879 and took charge of the great St. Paul's Church in St. Louis, Mo., and was the first pastor in its history to remain four years consecutively. As pastor of that mammoth church he met with marvelous success, adding nine hundred members and raising over forty thousand dollars. He afterwards pastored Quinn Chapel, Chicago, and also had charges in Kansas City, Mo., and Indianapolis, Ind., where he built the splendid church edifice which is to this day the pride of the State of Indiana.

It was while he was pastor at Indianapolis that he was elected the General Business Manager of the Publication Department of the A. M. E. connection and during the four years he managed that department it enjoyed its greatest

prosperity. He gave the connection the musical edition of the Church Hymnal, the first work of the kind published by the race. He gave "The Christian Recorder," the oldest paper published by the race, a wonderful circulation; and indeed gave the church a publishing house to be proud of. At the General Conference held in Columbus, Ohio, in 1900 he made a very strong run for the bishopric and had it not been for the fact that many thought he ought to remain the publisher, he doubtless would have been elected.

His great success here at Bethel, has caused his name to be frequently used, here of late, in connection with the bench at the coming General Conference. If merit counts and real fitness is considered there is but little doubt about his election. He has certainly done a wonderful work since he has been pastor of Bethel Church. The building has been repaired and refitted from underneath the floor under the basement to the top of the roof. The interior has been made a thing of beauty. Every window in the house is new, the chandeliers are new, the frescoing is all new and that marvelous oil painting behind the pulpit is surpassed by no picture of the kind in New York. Bethel is considered the people's church and its pastor is looked upon by all as the people's pastor. His large heart takes in everybody without regard to sex or race, rich or poor.

He is on the go from early morning to late at night visiting the sick and the poor and the needy. No one is considered beneath the notice of the godly man. He says he has time to do every-



BETHEL, A. M. E. CHURCH

thing and to go everywhere save to the homes of the rich or the well to do. He says his call is to the poor and needy. The spiritual results of his labors in New York have been truly wonderful. Up to New Year's day he had received into Bethel Church 1,352 persons during his four years' pastorate, and somebody is received in at every service. His preaching is highly practical and evangelistic. His church is always full and the interest in the service is always great.

We can not close this brief sketch of this eminent servant of God without hinting, ever so gently, that there is a secret behind his great success, and that secret may be found out by anyone who will visit the pleasant home occupied by him when that beautiful woman who for all these years has gone along with him and helped him in all his work. It is the universal opinion of the people of Bethel Church, as well as the community at large, that no man was ever blessed with a more devoted and helpful wife than is Dr. T. Wellington Henderson of Bethel Church in the city of New York.

The coming General Conference will make one great and almost fatal mistake if it falls to place this godly man on the bench among its bishops. One of the leading papers of America, in

urging recently for the election of Dr. Henderson as bishop, said:

It has been many quadrennials since a candidate for that high Episcopal office that did not represent a clique or faction of our connection whose election has had the tendency to bring about conditions that it takes a decade of hard and earnest work of the lovers of the church to eliminate. It is a healthful sign to the whole church, that seemingly we are about to approach and enter into the deliberations of that great ecclesiastic assemblage with a candidate who will receive the votes of the delegates comprising that body from merit and fitness. If he lives he will go to that convention a candidate of the colored people of this country, irrespective of denomination. They will demand of the delegates in that great body to promote him to that high office. He will carry to it what every bishop of the A. M. E. Church should possess—a reputation and character that gives him a place among the men of this nation and his church of the highest type of American citizenship; with a long experience as an honored and successful pastor of the church of his choice; with a diplomacy, assisted by his Christian propriety, that will enable him to perform the function of his office to the satisfaction of all concerned. The laymen of this connection throughout the whole country will watch with a great deal of interest the outcome of the deliberations of the next quadrennial.

THE NATIONAL NEGRO BUSINESS LEAGUE will hold its next Convention in Topeka, Kansas, August 14th, 15th and 16th, 1937. You who read this should see that your city or town is represented, and that your local league is doing effective work in getting the people interested. We request our newspapers to give attention to this by publishing the dates.

FRED. R. MOORE, National Organizer.

What the Club Does for the Club-Woman

BY JOSEPHINE T. WASHINGTON



JOSEPHINE T. WASHINGTON



NCE, when a small girl, I attended a religious gathering, and heard an address on "Action and Reaction in Woman's Home Mission Work." I was greatly impressed with the speaker's earnestness and with such parts of her discourse as I understood.

Since that time I have learned that everywhere and always reaction follows action. "Teaching, we learn; and giving, we retain."

The woman's club movement is no exception to this rule. There may be club members not prepared to put into formal statement the personal benefits derived from membership in their own particular club, but it is doubtful whether there are any who have not, at least, some realization of this benefit.

Perhaps, the most palpable gain is found in the club with a literary feature. Here the members study standard authors, read the latest books, discuss current events, and compare opinions on questions of interest.

Some of these women would read at home; others would not. The responsibility of a place on the program and the enthusiasm of members arouse the indifferent and cause many an active house-wife to find the time for study that she thought she did not have.

It is clearly an advantage for those who have read the same thing to come together and talk it over. Even the society woman, usually an adept at what is known as "small talk," needs an opportunity to cultivate conversation that rises above the gossip of the drawing room and the inanities that too often mark the social whirl. While the main object of the woman's club is not self-culture, generally some provision is made for systematic study. Even where this is not done, however, participation in the duties and privileges of these clubs makes for intellectual devel-

opment. The woman's club owes its existence to woman's desire to unite with her sisters in doing something for somebody outside of her own home. It is woman's organized effort for humanity. Its object, primarily, is to do something. This practical activity, varying with the community need, as well as with the trend of sentiment and the strength of the particular organization, requires the adoption of business forms. There must be a thoughtful adaptation of means to ends, and a skillful transformation of purposes into actualities. If the women do not grow with that rapidity of Jack's magical bean stalk, yet these conditions certainly contribute to their progress.

A woman is no less a woman for knowing something of parliamentary law. She may retain her femininity and preside over the weekly club meeting, or even the annual federated gathering. The dignified and business-like procedures of many of these bodies would be a revelation to those persons who think of a woman's club as a nondescript sort of assembly, where everybody talks at once and nobody understands what is going on.

Self-restraint, coolness, deliberation, the ability to see both sides of a question, to differ with another without thereafter regarding her as a mortal enemy; these are surely desirable traits, and club life as surely points womanhood that way.

The experience in the conduct of affairs that the club furnishes is not to be despised. There are women in sheltered homes so tenderly guarded that they get absolutely no practice in

transacting business. Their husbands attend to everything of that kind, frequently with the wife's perfect acquiescence; for nothing is dearer to the heart of the average woman than to be taken care of by the man she loves. Sometimes the husband has little faith in the ability of his wife to do anything outside of the domestic sphere. In both cases the effect is the same.

When these women enter the club, with its multifarious forms of service, they encounter a different state of affairs. There are what might be called the detached charity cases, where individual suffering is relieved and help extended to worthy and needy causes. Many of the clubs, also, establish and maintain eleemosynary institutions—hospitals, kindergartens, night schools, libraries, day nurseries, homes for working girls, reformatories—and anything else for which woman's eye can detect the need and which woman's hand can supply. The club woman has the management of these institutions, and she has not waited to know all about it before making a beginning. She learns as she goes, adopting what a certain schoolmaster of Dickens calls "the practical mode."

Women are made stronger and more capable because of this training. Left alone in the world, or compelled for any reason to rely upon themselves, they are better able to protect their interests and those of little ones who may look to them alone for protection.

Few women's clubs err by giving too much prominence to the social side. The criticism is more often made that the woman's club, unlike the man's

club, does not furnish sufficient relaxation. Some social life is provided, however. There are occasions when husbands or men friends are invited to an evening session and the club is garbed in its best array. To the busy member of small means such entertainments may offer the chief opportunity for social diversion.

The delights of social life are not altogether lacking even in the club that devotes its energies wholly to work. The contact incident to regular club sessions, the pleasant greetings, the after chats, the committee meetings, the state and national conventions, all tend to a greater or less gratification of the social instinct.

Brief as these opportunities are for the exchange of amenities, the contact of the club occasions the formation of many beautiful and lasting friendships. This is easily attributable to the fact that club membership affords peculiar opportunities for getting below the surface and finding out the real woman. In spite of all her imperfections, (and they are many, since neither the club nor the club-woman has reached the ideal state) the chances are greatly in favor of the real woman in the case being large souled, earnest and sympathetic, a woman whose friendship it is well worth while to have.

After emphasizing the spirit of practical service as characteristic of the woman's club, it may appear almost paradoxical to add that women find in its activities rest and recreation. The seeming contradiction disappears, however, when we consider how different the duties of the club are from woman's

usual avocations. Besides, the work of the club is not only accompanied by a complete change of scene, but it is enlivened by esprit de corps. The consciousness of being useful in one's day and generation has a remarkably tonic effect. It makes for health and happiness, and is conducive to that youthfulness of spirit which finds life as interesting at eighty as at eighteen.

"But woman is useful in her own home and finds her highest happiness in serving there."

True, but is that enough? That is doing good unto those who do good unto you. "Do not even the publicans the same?" There is something in many of us that whispers of wider service. We feel that we owe something to those outside of the home-nest. For the woman of moderate ability, moderate means, moderate leisure, in other words, for the average woman, this call to outer service is best answered through the medium of club connection.

The nature broadens with working for those outside of our kith and kin; outside, even, of the pale of our acquaintance. Cordial relations in the club with women whom we recognize as superior, but whom the prejudices of social usage might deny a place on our visiting list, make for freedom and the fuller life. Tolerance is born where women, differing in thought, in talent and in station, yet animated by one aim, meet on the level ground of comradeship. Self-confidence comes, too; and the woman grows to a larger and hitherto undreamed-of self.

"You find yourself," as one woman expressed it, "doing things you never

had any idea you could do." "Yes," I answered; "and later you will find yourself doing things you cannot realize now that you could ever do. If you don't do them here you will somewhere else, for this is but the beginning!"

This is but the beginning; and the

club life has no excuse for its being unless it contributes to that boundless, endless existence which stretches before us.

Am I taking the club seriously?

Well, life is serious.

"Life is real! Life is earnest!
And the grave is not its goal."

John Francis Wallen



JOHN FRANCIS WALLEN was born March 10th, 1852, at San Fernando, and received his education at Armia, Trinidad, B. W. I. He was for years a Justice of the Peace, and from 1902 to 1906 was Mayor of Armia. He is a general merchant and is also engaged in cocoa raising. Being very much interested in the doings of the race in the States, he is a constant reader of *THE COLORED AMERICAN MAGAZINE*. Mr. Wallen takes a prominent part in all movements for the improvement of the people of the West Indies and enjoys, to a large degree, the respect of his people.

Woman as a Factor in the Solution of Race Problems

By JOSEPHINE SILONE-YATES, A.M.

Honorary President National Association of Colored Women, Professor of English and History, Lincoln Institute



HERE is probably no secular science of the present age to which the world owes a greater debt than to that known as Sociology; a science that, championed by such altruistic writers as Balzac, Spencer, Mill, Gibbons, and others, still engages the attention and thought of the most philosophical, as well as of the most brilliant minds of the age.

As a science that treats in both a general and specific way of forces that tend to organize, disorganize, or in any way change human society, its fundamental principle is that of a distinct organism; and through the study of universal types and classes it seeks for universal laws governing the evolution of humanity.

Its practical service to the world is to reveal points, where educational thought will tell; and one of the many fields of inquiry within its scope is that known as Race Problems; these in their solution involve the entire human race; are probably as old as the distinctions of race; and figuratively, or literally speaking, if not presented to Adam and Eve in the famous garden, at least multiplied with startling rapidity when, with an increase of knowledge, the pro-

genitors of the human family reluctantly went forth from "those lovely bowers of innocence and ease" to earn the necessities of life by the sweat of the brow.

Competition for daily sustenance began, at first, perhaps, between the cave man and the cave bear; and as a factor increasing ad infinitum, it has remained to this day, pitting man against woman; woman against man; little children against both; and the labor saving machine against all.

Swiftly moving along with these conditions, various difficult social questions have arisen, which in this country to-day may be divided into two great classes, namely; the Dark and the White Race Problem, and the Equitable Distribution of Wealth. Not that other questions do not demand careful consideration, but either they are of proportionately minor importance, or, are but parts of these great problems to which reference has been made.

In a country like the United States, where, as Frederic Harrison and others, both foreign and native born, have indicated, homogeneity is the rule, in spite of the vast influx of foreign population, there cannot be a black race problem without a corresponding white race question. And it is the amicable ad-

justment of these two factors that must be sought by the thoughtful, law-abiding citizens of both races and of both sexes. Here the work of the Sociologist is applicable, and by using his knowledge of human society as a working hypothesis, he finds first, last, always, that the family is the pivotal point from which his discussions and principles must radiate.

The spirit of reformation speeding westward since the days of Luther, left impress upon the United States during the nineteenth century in various ways, but in no way more effectively than by the more or less complete emancipation of a sex and of a people. Advisedly we say "more or less complete" for the emancipation of woman, if we may believe the words of some of the most thoughtful and unprejudiced citizens still holds many things "hoped for but not seen;" and the emancipation of the Negro of the United States can not be complete until there is a more general uplift from the soul-debasement fostered and intensified by a system that, to say the least, could not have otherwise than a demoralizing effect upon the victim.

The condition of the women of a race, or people, indicates very clearly the degree of progress positively attained, and the calendar issued by the National Suffrage Association, stating somewhat definitely the legal rights and privileges of woman at the beginning of the nineteenth century, the occupations she then could enter, the education she then might obtain, tracing, as it does, these and other conditions down the years to the beginning of

the twentieth century, indicates quite clearly that the emancipation of women and of the enslaved race in the United States began somewhat contemporaneously; but, in the former case, there were centuries of preparation for this great act in the drama of their existence, in the latter, comparatively, but few years. With this unequal preparation for the duties which an enlarged sphere of activity as citizens of a great republic has forced upon us, and brought face to face with the adjustment of great race problems, likewise incident to these changed conditions—problems which shape the destiny of individuals, of masses, of institutions, of races—the women of the United States of both races in question to-day find themselves involved. And to the everlasting credit of the American women it truthfully can be said that from early colonial days they have performed an important part in the formation and development of the nation and of national thought. Bravely they encountered the manifold hardships and dangers of those early days, and of the Revolutionary period. In the amelioration of slavery many women made heroic sacrifices; and history will never fail to recount the labors in this line of Harriet Beecher Stowe, Lucretia Mott, Susan B. Anthony, Sojourner Truth, Anna Murray Douglass, Harriet Tubman, and many others, often, indeed, of the mistress on the plantation (a fact that should not be overlooked), who nobly worked in freedom's cause, or, for the lessening of the horrors of servitude.

In those days white and black women

worked side by side, as it were, for the amelioration of a great evil. In these latter days it is still necessary that there shall be co-operative work among women if there is to be a successful adjustment of the difficulties that to-day confront us. The thinking women of both races realize this; and it is more than an idle fancy, or artificial sentiment, that is leading the thoughtful to endorse this co operation.

Such organizations as the Council of Women, Woman's Christian Temperance Union, Mothers' Congress, etc., by inviting to their ranks high-minded women, irrespective of race or color, have shown a breadth of purpose worthy of the cause they represent,—i. e., the complete re-organization of society by the elimination of the streams of vice that pollute its sources.

A thorough understanding between the races is one of the first and most necessary steps in settling race problems. At present, for various reasons, the Negro, possibly, understands the Anglo-Saxon far better than the latter comprehends the Negro; for, as a rule, the Anglo-Saxon meets only the illiterate or depraved Negro, takes little or no interest in the Negro's books and periodicals, sees little of his worth and progress; learns more through the daily press of the so-called "criminal Negro" than of any other class, and comes to consider the race in general as a degenerate type better left uncultivated.

Here women may show themselves a strong factor in the solution of this part of the problem,—a better understanding between the races;—and the work accomplished by Women's Clubs will

do much in the way of counteracting this lack of knowledge of the Negro's real status.

It is with heartfelt pleasure that we refer, in this connection, to an article written by Miss Blauvelt which appeared in the "American Journal of Sociology," (March, 1901). The writer, a graduate of Wellesley, and a post-graduate of Oxford, treats of the meeting of the Michigan Federation of Colored Women's Clubs, held in the city of Detroit in the summer of 1900.

Says the writer, after discoursing at length upon the evidences of refinement, scholarship, and culture, which she personally observed in this meeting, "The capabilities of any race must be adjudged by the best it has produced."

Of the club movement, as it effects both races, she writes:

White women have clubs primarily because they are social beings, and as social beings they find that a proper development is impossible apart from society. Clearness of thought, breadth of vision, freedom from prejudice, sustained energy and enthusiasm, self control and the ability to work together as superiors, equals, inferiors,—these are some of the things which the larger social life of the club tends to foster. Some work is done which is valuable for its own sake, some knowledge is acquired, some attempts are made at solving political and social problems.

Continuing, she further says:

Colored women have formed clubs because, having the same human nature as white women, they have felt the same needs, and they have accepted the partial remedy for these needs which white women have pointed out, in so far as it goes; but

colored women have also special reasons of their own for feeling that association is needful.

Along the same line of thought, the "Chicago Inter-Ocean," commenting upon the work of the National Association of Colored Women assembled in Chicago in 1893, made the following statement:

The members of this Association grappled in a practical way with the most perplexing problems before the colored people of this country. The situation was not glossed over and the difficulties in the way were not ignored. These women have considered specific measures to change and elevate the home; and in place of promoting hobbies, whims, or theories, have been planning exactly how the masses of the colored race are to be better educated, better clothed, better fed.

The "Buffalo Express," editorially referring to this same organization, assembled in Buffalo in 1901, made similar statements, adding:

When all Negroes are like these who are attending this convention, there will be no race problem.

The meeting of this same body held in St. Louis in 1904, was productive of equally favorable statements; and the most recent, held in Detroit in the summer of 1906, brought from the press of that city many such statements as the following from the "Detroit Journal" of July 10, 1906:

An outsider who listens to the work of this convention as it is conducted by the little group of distinguished women on the platform, a group that might be called the flower of the Afro-American race, is impressed at once with the dignity of the proceed-

ings, the excellent English with which the speeches are made, the great ability of the extemporary speakers and the large amount of culture and refinement that the officers of the association represent in their executive labors.

Thus do we find the press, that great index of national thought, and the expositor of national progress, admitting woman's power, irrespective of race or color, as a factor in the solution of race problems.

But woman's work is not all done in the broad glare of the reporter's light, nor in a convention hall, to be heralded to the public. It is in the lonely cabin, in the cottage, in the homes in general, where the mother is striving to the best of her ability to rear her sons and daughters in the paths of truth and virtue, that woman is especially needed; here it is she wields her greatest power; here it is that she needs the most liberal and the most practical education.

And oh, ye fathers! Are ye giving to that woman, the wife of your bosom, the mother of your children, the protection, the help she so much needs in this work?

I sometimes fear we place too much stress upon the work that our girls, our daughters, our wives, our mothers, our women, should do in the elevation of the home, and not enough upon the work of the boy, the son, the husband, the father, the man, in this same work—the uplift of the home. We must teach a single standard of morality—must teach that there is no sex in sin; must place moral restraints of equal value upon both boys and girls

if we would have true progress. A stream can not rise higher than its source. Society can not properly develop without a symmetrical growth of both men and women; and our boys, no less than our girls, need the discipline of many years of educational training, morally, as well as mentally speaking.

Looking at the small percentage of boys in schools, where co-education of the sexes exists, at graduating classes in these schools, where the majority of members, sometimes all, are girls, we begin to question whether our boys are living up to the opportunities afforded them; whether they are not allowing their sisters to outstrip them in the intellectual life; whether they will be fit companions for young women of refinement and education. Here, again, is a place for women to show their skill in the solution of race problems.

Women, whether as mothers in the home or as teachers in the schools, are the natural educators, and are said to be especially strong in the details of an art. Teaching is but a series of details out of which we finally develop the science, the art of education.

Through the efforts of woman the entire atmosphere of the school room has been changed from a place of flogging and of "durance vile" to one of homelike comfort, where the foundations of a harmonious development are laid deep and strong; and from the kindergarten to the university, in normal and industrial schools, as supervisors and as specialists, women are showing an aptitude for all around, honest, educational work, which must have a salutary effect,

a refining influence upon our boys and young men, if they can be induced to remain in school for a sufficient length of time.

The Anglo-Saxon youth may leave the school room in the lower grades and at once enter his father's counting house, or upon some business pursuit that will fit him for the actualities of life in a more practical way, perhaps, than would the high school or university training; but when the Negro boy leaves the school-room in these same grades, in the majority of cases, he finds no parental counting house, nor other place of business, awaiting him; and drifting into idleness, too often graduates, first from the jail, later from the penitentiary, and simply helps to swell the lists of the "criminal Negro," not because he is naturally vicious,—I repeat,—not because he is naturally vicious, but because of our present social and economic conditions which make it far more difficult for the uneducated Negro than for the illiterate of other races, to obtain a foothold. Hence, again, we deplore the absence of colored boys from these institutions of learning, either industrial or academic, which in this day they may enter almost without money and without price; and we earnestly call upon our women to use all the influence in their power to get the boys in school and to endeavor to keep them there, until, either from an industrial or a literary standpoint, or from both, they are to some extent well equipped for life and its duties.

To speak especially of colored women as educators, it has been pointed out by

those capable of judging, that the colored woman, when well prepared for the work, makes an exceptionally good teacher. Says Dr. Mayo, so well known throughout the length and breadth of this land, in a work entitled "Southern Women in the Educational Movement in the South: "

Especially is the colored woman-teacher—competent in acquirement, professional ability, religious consecration, womanly tact, and practical, patient industry—such a benediction to her people as nobody can understand, unless, like myself, he has seen, year after year, the development of this class of the teaching body in the border cities and throughout all the Southern States.

These and many more commendable statements does Dr. Mayo make concerning the colored woman as a factor in race development,

The position of the Afro-American woman in this country has been, and one might say, is to-day, one beset by peculiar difficulties. Assailed by unscrupulous members of her own, as well as of other races, she has found herself totally without protection; happily, however, a brighter era is dawning. Increased intelligence is causing the men of her own race to come to her defence when necessary, and we read with pride of the work that is now being accomplished in that line in various parts of the country. Whenever the men of any race give due respect to its women, whenever the women of a race so live that men intuitively give them proper respect, there is little to fear from within or without.

As society is constructed, it is evident

that, universally, its perfect development depends upon the co-operation of the masculine and feminine elements that compose it. Men and women, as such, are parts of the great social organism; and in proportion as they acknowledge and accept their interdependence; and grant each to the other the service, the rights, that the ethical relations of justice to all demand, the sooner shall we reach the solution of the problems that confront us to-day.

Not so many years ago men questioned whether women had souls. Finally, having decided in the affirmative, men then questioned whether women had intellect; and at last decided that the burden of the proof must rest upon the women themselves; and when these by scores took first rank in institutions where co-education was allowed (under protest) the victory was won. Woman has intellect! At once, however, discussion arose to the effect that higher education unfitted woman for home duties; and for decades this matter received much attention in educational council, debate and periodicals. In fact, we still hear despairing echoes of this not forgotten wail, as, in the well known prayer of a certain Chicago professor, "God pity the man who marries a college bred woman." Nevertheless, the spirit of the college bred woman is abroad in the land, making the world better, purer, more liberal, because of her presence.

Having proved by its cultivation that woman had intellect, it followed as a natural consequence that woman began to desire to use her intellectual qualifications to some personal advantage as

well as otherwise; and man could hardly hope to abridge, or limit, the scope or direction of such ambition; hence, if somewhat reluctantly, it has been decided by the most advanced thinkers that woman's present sphere is wherever she can work to the greatest advantage for the greatest number; moreover that the wherever in question she, like her brother, may select for herself.

It again follows that with this moral, intellectual and industrial emancipation of woman has come of necessity a great multiplication of her legal rights and industrial privileges, and she now holds a more or less conspicuous part in the production and distribution of wealth. In the United States alone, there are to-day over three million wage-earning women; and it is said that the only place where women have not yet entered to claim and secure a foothold is as an officer in the United States Army and Navy, and as sailor or marine. And although Professor Giddens, one of the clearest thinkers of the age, has shown somewhat conclusively in a recent economic study, that, as yet, the industrial activity of women, contrary to general belief, has contributed comparatively little to the annual production of wealth, he does freely admit that this activity is more than an insignificant factor in social relations, in the distribution of wealth, and in the general well-being of the wage-earning classes.

The proposition of Malthus that population tends to multiply beyond the limit of subsistence has been, from the time it was given to the public, ground

for the most forcible debate; yet, not until the present time has scientific investigation, outside the line of political economy, awakened to the full force of its meaning; to the fact that it underlies the whole fabric of civilization; to the equally cogent truth that the industrial freedom of woman during the years she is most likely to engage in industrial activity, is the key to the entire Malthusian theorem, and that by this activity a universal race problem tends to adjust itself; furthermore, that the industrial problem of women lies at the bottom of the moral problem, with the result that homes for wage-earning women are rapidly supplanting the rescue homes of former years.

Of the women who are of prime assistance in the solution of race problems the home-maker, i. e., the wife, the mother and the teacher deserve, perhaps, especial mention since their work bears such direct influence upon the human race as a unit, and in this connection it may be of interest to touch somewhat upon the work of colored women along these lines.

The Afro-American mother who formed a part of that great throng, liberated after years of civil strife by the magic stroke of a pen, and by constitutional amendments, found it necessary in most cases to begin life anew; fortunate if she found her children, in many cases unable to find their father, it became necessary for this mother to maintain these children by the sweat of the brow, or to assist in such maintenance; and where there was inclination little time remained for the self-improvement which she as a woman, as a hu-

man being, as a citizen, so much needed. However, with a determination born of love, to better the condition of her children, bravely this mother shouldered the responsibilities awaiting her, and when the first schools were opened that her little ones could attend, there, by her labors, they were found.

It is not too much to say, in view of all the attendant circumstances, that Afro-Americans of a past generation—one might say of the present—who have achieved success in any line, owe more to the mothers than to the fathers of the race.

Then let us honor and praise the Afro-American mother; may she never be forgotten by her sons and daughters; may they never be ashamed to own her, now that she is old, decrepit and, perhaps, illiterate; may her last days be her best days; and at some time in the near future may a movement be started to erect a monument, or building, dedicated to "The Afro-American Mother," that all who run may read and know that her descendants have not forgotten what her services meant, and continue to mean, to a lately emancipated race.

The love of money may be, undoubtedly is, the root of all evil, but it is also true that wealth is a necessary motor to give force and vitality to any people. At the close of the Civil War, in the entire United States, Negroes owned comparatively but few homes, and only a few thousand dollars' worth of property of any sort. The census of 1900, however, less than forty years later, credits this people with occupying one million five hundred thousand farms

and homes, and of owning two hundred and seventy thousand of these, valued at nearly or quite seven hundred and fifty million (\$750,000,000) dollars, with personal property valued at one hundred and seventy million (\$170,000,000) dollars; church property valued at forty million (\$40,000,000) dollars; school property at twelve million (\$12,000,000) dollars; and with having raised meanwhile about eleven million (\$11,000,000) dollars for educational purposes. This means much more than presents itself on the surface, when we reflect that one of the greatest curses of slavery to the slave was, that by denying him even the God-given right to own himself, the acquisitive faculty largely was destroyed; and no one acquainted with the situation will question whether, in the acquisition of these millions, the colored woman has done her part; whether among the more than three million wage-earning women of the United States she, as opportunity permits, is doing her share of the work, and with others helping to solve the problems of race, and of economics; that as American citizens women, as well as men, in this era of progress must thoroughly consider.

Our wage-earning women, as has been demonstrated beyond doubt at the conferences held at Tuskegee, in Boston, Chicago, New York, Atlanta, and elsewhere, are doing their part towards putting the race on a firm financial basis; industrial and manual training schools are rapidly equipping them with the necessary skill to withstand competition by the excellence of their work; while the number of occupations open

to women, irrespective of race, is continually increasing.

Co-operative and small industries that may be successfully carried on in the home are increasing, and wherever the trust has not stepped in, practically to forbid their continuance, they form an important phase of the labor question, and of the distribution of wealth. In this connection the mother in the home may do much as a factor in the race problem by developing the acquisitive faculty within our rising generation; and this, not to make the child miserly, or avaricious, but to create habits of industry, thrift and economy; for the careful expenditure of the penny will enable the child later on to understand the real value of the dollar; while the habit of saving and investing a part of small earnings helps to establish the doctrine, sometimes never learned by adults, that no matter how small the salary, a part of it should be saved and carefully invested.

Children, as well as adults, work better under the stimulus of a tangible return for service rendered; therefore, however small the sum, it is well, judiciously, to pay the little ones something for such service as they render in the home, teaching them to save a part of the value received and how, carefully, to invest the same.

The school savings bank, in operation in many cities, seems likely to prove a great boon to the Afro-American child, and thus to the race, by developing in childhood this same acquisitive faculty, habits of economy, knowledge of banking systems and of paying investments, of which we stand so much in need.

Profit sharing between the employer and the employed in a firm or company is one of the most recent methods of securing an equitable distribution of wealth, and the home in many respects should be looked upon as a firm, or co-operative union, in which, on some substantial and equitable basis, husband, wife, and children are to share in the accruing profits. When this plan receives careful consideration, when housekeeping is reduced to a science, and is persued on the strictly business principles that the twentieth century should inaugurate, marriage will hardly be looked upon as bondage or failure; nor the rearing of children as an aim too low for an intellectual being, and the divorce courts practically will be deserted.

In the professions, in the industries, in commercial pursuits—in fact, along most lines of activity, woman is proving herself a factor to be reckoned with; but in the midst of all this, let us not forget that there is still a crying need for homes—homes where intelligence and morality rule; homes where peace presides; homes where the merry laugh of happy children gives us glimpses of heaven.

The world may not know of the heroic self-sacrifice of the home maker, but her husband and children shall rise up and call her "blessed." And who shall measure the length, the breadth, the depth of the purifying and ennobling influences of the perfect home? This woman must know that her own physical, intellectual and moral life will be reflected in her home and its appointments; hence, at the expense of

desserts, if necessary, and other domestic frills, ruffles and furbelows, sometimes more honored in the breach than otherwise, she must keep in touch with the world's latest and best thought.

In a word, then, in the home, the professions, the industries, or wherever the woman in question elects to work

in the solution of life's problems, the great principle or question to be sought out by each one individually is: How can I best serve humanity? And having answered to the best of her ability, each one, in sympathetic co-operation with others, must act well her part, "There all the honor lies."

Home Life

BY ALICE JOHNSON



WOULD be quick to accuse myself of presumption if I attempted to do justice in writing about so great and grave a theme as Home. Probably no four letters in the English language have so much significance or call out so much thought and feeling as the four that spell the word H-O-M-E.

There is nothing that has so much to do with the making of the Man or the shaping of the destiny of both sexes as the home. It is the place he finds himself when he comes into the world; it is the place he goes from when he is called out of it. It is the place where Man receives his strongest influences, and it should be the duty of every individual in the Home to aim to leave it better than they find it.

A Home is not the accidental nor the natural coming together of human souls. It is not an outright gift of God, but a thing to be slowly and carefully builded upon fixed principles. It can-



MRS. ALICE JOHNSON

not grow of itself. It is to have the earnest co-operation of each and every member in the Home. What the Home needs at its commencement it needs all through its existence. Let a single

member of a household forget or neglect his or her duties to the other members of the family and Home fails.

There are some fundamental things which a true Home must have, when without, it is hardly more than a name. These are Love, Unity and Perseverance. The man or woman who attempts to act without will make Home life a miserable failure. If you will look not only into human life alone, but into all organized existences, harmonious action must prevail to bring about the best results. And it is the neglect of these things that is so changing the character and threatens the vigor, yes, possibly the life of an institution which not only

is sanctioned but is created of God.

The word Home, in its derivation, signifies to enclose; a place shut in from, guarded against the whole world outside. It is the centralizing of the joys, interest and affection of the heart upon the place of abode. It is the sacred seclusion in which the family dwells.

To make Home life thoroughly happy and united, the same faith and Christianity and worship should exist in the Home between father, mother and children. The Home of to-day should be ideal in every particular, from the fact of its many industrial improvements and intellectual advantages, with Man for its Head, and Woman for its Heart.

Lincoln

[From T. Thomas Fortune's "Dreams of Life."]

THE waves dashed high; the thunders echoed far;
The lightnings flashed into the dismal gloom
The bolts by Vulcan forged in Nature's womb,
And earth was shaken by the furious war!
The ship of State was strained in every spar!
And strong men felt that now had come their doom;
And weak men scanned the dark heavens for a star
To save them from a fratricidal tomb.
But, one, amid the strife—collected, calm,
Patient and resolute—was firm, and trod
The deck, defiant of the angry storm,
Guiding the ship—like to some ancient god!
And high upon the scroll of endless fame,
In diamond letters, flashes Lincoln's name.

Race Development in Anniston, Ala.

Influence of The National Negro Business League



DR. CHARLES E. THOMAS



ANNISTON is a city of some 25,000 inhabitants—about 8,000 of whom are Negroes. It is situated in the mineral section of Alabama, one hundred miles west of Atlanta and sixty miles east of Birmingham. As a center for a large

mineral and also agricultural territory, Anniston is second in importance only to "The Magic City"—Birmingham. From a commercial and industrial standpoint the future outlook for Anniston—"The Model City"—is bright indeed. Here is located a branch of the great Western Steel Car and Foundry Com-

pany; the largest car plant south of the Ohio River, having a maximum capacity of 25 cars per day, and distributing through its 2,000 employees an average of \$75,000 monthly. Here, also, is located one of the plants of the United States Cast Iron Pipe and Foundry Company which gives employment to about 800 men and boys. The Woodstock Iron and Steel Corporation has two of its largest furnaces in Anniston. Numerous other smaller industries lift their stacks skyward from the hills surrounding "The Model City."

In all of these industrial plants Negroes are employed in great numbers, and not simply to do the drudgery but to perform much of the skilled labor. Thousands of dollars are paid into the hands of these Negro employees weekly; nor does all these dollars roll carelessly back into the coffers of the whites. The Anniston Negro as a rule is not of that transient-migratory class that possess the "come easy, go easy" feeling regarding their wages. True the money comes comparatively easy to them, for they earn from \$1.25 to \$5.00 a day. Yet they are investing this money in homes, and in many cases, in an extra house and lot for rent. It is safe to say that there is not another city of its size in the South where the Negroes, generally, own so many homes as here in Anniston.

These Anniston Negroes also spend their earnings with Negro business and professional men. "I believe in patronizing my own color," is more than a mere expression with many of them. Without doubt, a strong feeling of race pride prompts a large per cent. of An-



THOMAS J. JACKSON

niston Negroes to "do business" with each other. And yet, to a certain extent, here as elsewhere in the South, we are compelled to admit that Negroes have been almost driven to patronize their own people and support their own enterprises by reason of the fact that white people either refuse absolutely to serve them in their places of business, or, if they "condescend" to serve Negroes, treat them with such flagrant discrimination that no self-respecting Negro will return a second time. Thus this most despicable thing, called "prejudice" which militates to our hurt in so many ways, has really aided our progress along industrial, commercial and professional lines. To cite a case in point:

A few years ago all the insurance companies in Anniston, paying sick,

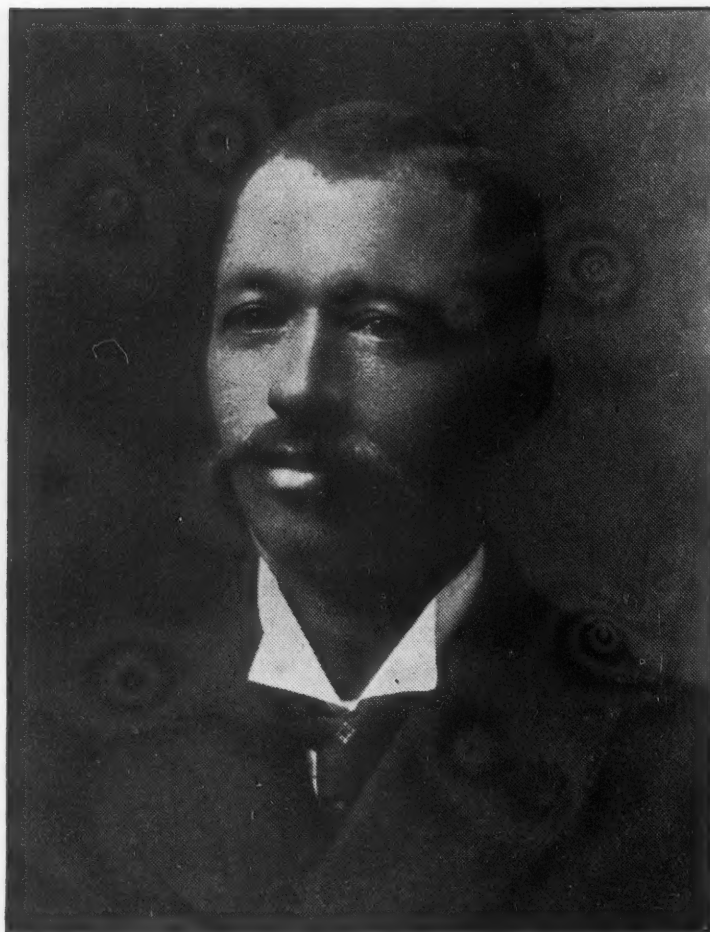
accident and death benefits, were operated by the whites. Leading Negroes here began to look into the matter. They noticed that white collectors would never remove their hats upon entering Negro homes; would frequently stand at the front door or gate and make their colored policy-holders bring the money out to them; would often times expectorate on the floors if they did go in; would rarely use terms of respect in addressing their colored patrons; and would sometimes make improper proposals to the women and girls if the men were away. In addition to these contemptible acts on the part of collectors and agents, the companies themselves would time and time again, on some frivolous pretext, refuse "to come across" when paying time came. As a result of these observations Negro insurance offices were opened and Negro solicitors put in the field. To day, 90 per cent. of all the industrial insurance in Anniston is controlled by Negro companies, and the greater part of this is carried by a company officered and managed by Anniston Negroes. The arguments made by these colored insurance agents helped to impress on the Negroes the advisability of turning the outflow of their earnings more and more into Negro channels of business along all lines. The organization of The National Negro Business League awakened them still further and gave added stimulus. As never before, the Negroes here began to realize the necessity of providing employment for colored boys and girls in Negro business enterprises. They began to understand that all the business honesty and ability



DR. SAMUEL P. FOREMAN

were not wrapped up in white skins. The Negro business men themselves saw a new light. They cleaned up and beautified their places of business. They freshened up and increased their stocks. They, who had been guilty of "fudging," so to speak, on their customers decided to "fudge" no more. In short, they began to cater to the trade on principles of open competition as well as on the "stick to your own color" basis.

A local Negro Business League was formed and pushed vigorously the good work of unifying Negro business interests. The officers of the local league are all men of energy and first-rate business ability. Their indorsement on commercial paper means money at the banks of Anniston. Be it said to their discredit that they have no bank of their own yet; but be it said to their



W. S. RIVERS

credit that the movement for a Negro bank here is on foot, and has every prospect of successful termination in the near future.

A word about the officers and a few of the more prominent members of this local league will show that the Anniston Negro is obeying the injunction of the National President. He is not standing still, complaining.

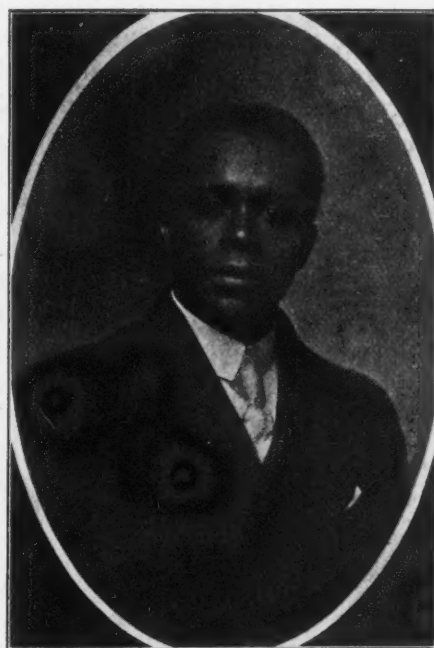
Dr. Chas. E. Thomas, the president, is really a remarkable Negro. Born in

West Virginia, he received his early education in the public schools of the State of Ohio. Later he studied a few years in Michigan University, and finally took his degree in medicine at Long Island College, Brooklyn, N. Y. Dr. Thomas came to Anniston in 1890, when the city was in its infancy, and began the practice of his profession. Soon afterwards he opened a drug store. His business prospered and he fast established himself as a practitioner, de-

spite prejudices and obstacles. To-day the unanimous verdict of visitors to Anniston is that the Thomas Drug and Medicine Emporium is the best stocked and best equipped Negro drug store in the whole South. There is no "Negro earmark" on the entire establishment. Dr. Thomas was on the program at the last meeting of the National Negro Business League in Atlanta.

Thomas J. Jackson, the Vice President, is known in Anniston as "Professor Jackson," because of the fact that he was formerly a teacher in the Tuskegee Institute, and in the South all teachers are styled "Professor." He graduated at Fisk University, Nashville, Tenn., in 1897, and immediately accepted work in Dr. Washington's great industrial school. During the five years he was an instructor at Tuskegee Mr. Jackson imbibed some of the ideas for which the famous principal of that institution stands. Giving up his position as teacher he came to Anniston and opened a dry goods establishment. The wisdom of this decision has been fully demonstrated by the success which has come to him in the mercantile world.

Something over a year ago Mr. Jackson, in partnership with Dr. Samuel P. Foreman, opened a drug store under the firm name Foreman Drug Company. Dr. Foreman is a graduate of Tuskegee Institute and is a practical pharmacist of rare ability. For years Foreman was employed at Thomas' drug store as pharmacist, where he gave entire satisfaction. Tuskegee may have graduates more widely known than Dr. Foreman, but none more reliable



DR. H. T. HARRIS

and more thorough-going.

J. C. Lindsay, the secretary of the local league, is in the insurance business and stands high in financial circles. He is the only Negro Notary Public in Anniston. Mr. Lindsay is an indefatigable worker for the upbuilding of Anniston and the race with which he is identified.

W. S. Rivers & Co. are the leading Negro grocers of Anniston. The firm is composed of W. S. Rivers and J. B. Rivers, two brothers. W. S. Rivers is treasurer of the local business league. He is a man of sterling worth and much business sagacity. During the sixteen years he has been in the grocery business here he has built up a fine trade both among white and colored people, and has amassed considerable property, owning a most beautiful home.

Dr. H. T. Harris has been practicing medicine in Anniston about one year and a half. He is a graduate of the Meharry Medical College, Nashville. His success here, both financially and professionally, has been almost phenomenal. Dr. Harris takes active part in the work of the league.

Will Story, the agent of THE COLORED AMERICAN MAGAZINE, deserves special mention in this article, not only for the

admirable efforts he puts forth for industrial improvement, but also for the impetus he has given the reading movement. He is really causing many people to cultivate the love of reading by insisting that they subscribe for this magazine.

Anniston will have a delegation at Topeka, Kansas, in August, to the convention of the National Negro Business League.

An Impartial Judge



THE Live Oak Daily Democrat, one of the best daily papers in Florida, in a recent issue praises Judge Emory Speer of the Federal Court through its editorial columns, and in heading the editorial it uses these words: "Wise Words From a Southern Judge." The editorial is reprinted below and well worth the reading:

Judge Emory Speer, of Georgia, is probably the most distinguished Southern jurist on the Federal bench. He is a great lawyer and a great judge, and in our post-bellum judicial annals, no Southern man has done his native section more honor or conferred more substantial benefit upon it. And Judge Speer never forgets that he is a citizen as well as a judge, and is equally interested with the rest of us in the enforcement of the law and the right solution of peculiarly Southern problems. No man has a more intimate acquaintance

with those problems and no man is more intensely devoted to the South. At every term of his court he does what the Democrat has urged our Florida judges to do—preach from the bench, preach strong and hard on obedience to law and the duties of citizenship to people, many of whom perhaps never read a newspaper and have but primitive ideas of civic duties, and yet each of whom is a vital factor in the community to be reckoned with in the progress of civilization and the enforcement of law. If the man on the bench be a worthy citizen and an upright judge of force and character and ability, his words have more weight and fall upon more attentive ears than if coming from any other source, and they are educational in the highest degree. Last week, up in Valdosta, Judge Speer made a charge to the grand jury so notable in character that the press has taken it up and is giving wide circulation to words with which we can not be

too familiar. From that charge we take the following and commend it as the very best of literature for all kinds of people here in the South, lawyer and layman alike:

"That man, and those men, who preach a ceaseless crusade of racial antagonism, disregard of constitutional law and propagandism of race wars, are the deadliest enemies of the Southern people. They degrade our homes, our values, our principles, and our humanity the world around. They smirch and belittle the abounding blessings, the unintermitting prosperity which is at the door of this people. Birds of ill omen, like the Harpies did the banquet in Virgil, they are befouling their own homes and the home of their people, and giving aught to mankind the world around that the Southern States are the plague spot of civilization, when no other land is so admirably fitted by its climate, its fertility or its people to be the home of unnumbered millions of happy and prosperous freemen.

"That we have at times crimes committed upon our helpless ones which are more abominable and execrable than language may portray, is true. On this subject all Southern white men—and indeed all decent white men, I believe all decent black men—everywhere, are of one mind. But let us have a care, lest by continuous and intense agitation, we incur the danger of fixing in the minds of the few savage and degraded that this is the most effective blow they can strike at the whites who are hateful to them, and thus multiply instances of the very crime, which stirs a fever in the blood

of age, and makes the infant sinews strong as steel. Your bitter enemy is disposed to do you the very injury which most you fear. Let the people of the South, deliberately and calmly, and by whatever expenditure may be necessary, make sure of the detection and arrest and lawful conviction of these criminals. Let them stamp out the blind tigers and the illicit distilleries, whose maddening product transforms a bestial but innocuous nature into an animal as deadly as may be found in those African jungles from which he sprang.

"Let us, on the other hand, uphold the efforts of those decent colored people who are everywhere striving to draw class distinctions among their own race; who refuse to permit the association of their wives and children to the lower elements; who drive them from their homes; and who, I believe, if the insane menace of lynch law should be abolished, will themselves aid in running down those criminals whose crimes do so much to bring destruction to the lives and the property of every Negro man, woman and child in our land, however innocent they may be.

"The President of the United States in his last message points to the Negroes of the better classes the inevitable danger of harboring and protecting the men whose crimes so infuriate the Southern people. They have perhaps no more efficient friend than the fearless and broad-minded American who so ably, untiringly and courageously performs the duties of the chief magistrate of our country.

"I yield to no man in my love of

the best traditions of the Southern people. With my whole heart, and if need be, with the last drop of my blood, I would stand for every righteous purpose, for the safety of all that Southern men hold dear; but history teaches me that we will never work out our salvation with the fire and the faggot, the club, the pistol and the halter, when these are wielded by the frenzy of what Lamartine termed 'that many-headed monster, the mob.' We must proceed to settle our country's problems in another way.

"We must rid of slowness and indecisiveness of our criminal trials; we must refuse to permit criminal lawyers sedulously to devise schemes by which a righteous conviction can be averted, and by technical obstructions execution is delayed so that the guilty may chance to escape. We prate about the liberty of the subject, and then in behalf of criminals against the protection of society.

"To-day it is almost impossible for a judge in our state, who feels his nature outraged by crime, even the most heinous, so to conduct a trial as to avoid what has been denounced 'error,' in the construction of certain baleful

statutes, which ought to be swept from the pages of our legislation. When strong men are weeping in the presence of crime, which has brought desolation on a happy family, by a technical objection to an indictment, a single judge may exonerate the criminal, and the people have no appeal. If an outrage should have been committed under the shadows of the trees which environ this temple of justice, and the locality was proved—though not conceded—by the defense, who may stand silent, had the judge said 'it was committed in the Court House square,' that would be a reversible error which would make a new trial inevitable.

"A skillful or crafty attorney, though guilt is plain, though sentence has been pronounced, though the supreme appellate court may have confirmed it, may by repeated motions on the same point, which has already been decided, renew his motions and renew his appeals, and thrash over the old straws although the highest court in the land again and again may have decided against him, until a horrified people stand aghast that laws, made for the administration of justice, are utilized for its shameless obstruction."

Church Services

BETHEL A. M. E. (The People's) CHURCH

25TH STREET, BETWEEN 7TH AND 8TH AVES., NEW YORK CITY

REV. T. WELLINGTON HENDERSON, D.D., PASTOR

SUNDAY SERVICES:—Preaching, 11 a.m., and 8 p.m.; Sunday School, 2:30 p.m.; Allen Endeavor League, 7 p.m. WEEK NIGHT SERVICES:—Class Meetings, Monday, Tuesday and Wednesday; General Prayer Meeting, Friday. PASTOR'S RESIDENCE:—248 West 129th street. Pastor can be found at the Church every day (except Saturday) from 1 to 4 o'clock.

A Talented Member of the Race



ROF. C. M. VAN BUREN, the subject of this sketch, was born in a hamlet called Barker's Grove, Washington County, N. Y. He is distantly related to the immortal Dumas and Crispus Attucks.

As a school boy he showed remarkable talent for elocution, and unlike most of the boys of our race, he was anxious to develop this talent, and worked as a barber in his father's shop for quite a while, studying at night. He decided to make a special study of Shakespeare and was fortunate enough to be able to study under some of the best tutors, among them Prof. Charles Dennis of Oxford College, Rev. Father O'Reilly of the American College of Rome, and Herman Lind of Berlin. He came to Albany in 1881, and has resided there ever since. He is regarded as one of the best known and most talented members of the race in that locality and is in great demand for high-class entertainments. He was the first colored man to impersonate Othello, and his appearance in that role was highly commended by ex Governor D. B. Hill, Chief Justice A. B. Parker, ex-Mayor James H. Manning, and a number of other prominent citizens of Albany.

Mr. Van Buren is not only talented in elocution, but also in music, being a



C. M. VAN BUREN

successful teacher of same for many years. He was honored by the Albany Musical Association with the title of "Professor." His daughter, Beatrice, has inherited this talent from her father, and they frequently fill engagements together with great success. In 1884 he was married to Miss Rachel Johnson, who is a devoted wife and mother. May his success be even greater in the years to come.

THE Tuskegee Negro Conference will be held on Wednesday and Thursday, February 20th and 21st. This Conference, which meets annually, has accomplished great good for the farmers in and around Tuskegee, and it is looked forward to with much interest and pleasure.

The Black Battalion



IN THE discussion of the dismissal of three companies of the Twenty-fifth Infantry, by President Roosevelt, Senator Foraker, on December 20, 1905, in the Senate of the United States, paid the Negro troops high compliment. He said among other things:

Mr. President, I have said over and over again this is not a question that is confined to these men alone; much less is it a color question. I do not intend here, this morning, to enter upon that, and I hope I will not be provoked to enter upon it at any time in the discussion of this subject that is to follow. But if that question must be presented I think I can show that the Twenty-fifth Regiment, as is the case with every other colored regiment, has a good record for bravery, galantry, and heroism.

Only this morning an officer of the army who served on the frontier told me that the Negro troops are the only troops of the American Army who never failed to defeat the Indians when they met them in battle. There is not one single case where on meeting the Indians they did not drive them off the field and win the day.

Their career has been one of honor from the beginning of our Government down to the present. Who can ever forget that the first blood of the Revolution was that of Crispus Attucks who was stricken to death in the streets of Boston? And who in this body has not paused and looked upon the picture that hangs over the stairway on the eastern side of the Senate—Perry's victory on Lake Erie?

And who that has looked upon it has failed to observe that there, in that boat, at that hour of supremest peril, when Commodore Perry was trying to escape from a sinking ship, seeking safety on another, by the side of him in that boat was a man with a black face?

I do not ask that they be dealt with here, Mr. President, more generously than they should be, because of this gallant service, but I do ask that we will practice as well as profess the "square deal" for the black men who have given this country a "square deal" on every occasion when they have been called upon to serve it."

The discharged battalion of the Twenty-fifth Infantry has no greater asset than the record of their senior sergeant, Mingo Sanders. His first enlistment is dated May 16, 1881, and his seventh and last May 16, 1905. When discharged on Nov. 22, 1906, he had only one year, five months and twenty-three days to serve before being entitled to retire and receive seventy-four per centum of the pay and allowance of the rank of first sergeant. In computing his length of service for retirement credit was due him for double the time of his active service in Cuba and the Philippine Islands. On the sleeves of Sergeant Sanders' uniform, as shown elsewhere, will be noticed six stripes. The lower three being white, with dark blue borders—Peace, or five year stripes. While the upper are white, with light blue borders—three-year stripes, or War service pieces.



SERGT. MINGO SANDERS

Wanted--A Brave Black Battalion

[The following illustrated story, written by a well-known Afro-American newspaper man while a Special Agent of the U. S. General Land Office, is republished at this time as illustrative of the great utility of the Negro soldier now so much under discussion.—EDITOR.]



THIS is the afternoon of October 4, the day preceding the "Indian outbreak" at Leech Lake, Minnesota, in 1898. There steps from a Northern Pacific train at McGregor, a small way station in northern Minnesota, three men, strangers to the settlers thereabouts.

The air is rife with rumors of the impending conflict at the Indian reservation, some miles distant, and the little settlement's quota of eager ones are at the station to learn the latest news; the morning papers having published the disquieting news that a detachment of the Third Infantry had left Fort Snelling at St. Paul, to quell the disturbance among the Pillager band of Indians at Bear Island in Leech Lake. All note the coming of the strangers and are curious as to their mission.

"A party of hunters," says the knowing station lounge, not noticing the lack of guns.

The tallest and at once the oldest one

of the trio, a man of forty five years or more, is of commanding figure, a stalwart Indian—a mixed blood—of fine physique. His gigantic frame stands up well under the heavy and well filled pack sack he carries on his back.

There is no more arduous work than that of the men of the pack, yet they often tramp all day over the roughest roads and through the wildest country without showing the slightest signs of discontentment at their lot.



Carries a well-filled pack.

The second, a younger man of twenty, is also of Indian blood, the son of the first mentioned. Like his father he is well built and carries on his broad shoulders a well filled pack.

The third man of this stranger trio,

while he bears no trace of Indian blood, is also dark of skin, an American of Negro parentage. He is by no means so heavily burdened as his companions. From his left shoulder is suspended a kodak and also a small brown canvas bag, resembling a hunter's game pouch. In his right hand he carries a well fashioned stick, a Jacob's staff. At a word from him the Indians slip from under their heavy packs and, taking the kodak and staff, place them together on the station platform.

The little brown bag is still held, however, and frequent reference to papers, plats and maps taken therefrom at once stamps it as containing important if not valuable documents and its bearer as "the push", or leader, of the party.

"How far is it, by road or trail, to section 28 48-23?" inquires he, in common parlance, of the station agent, as he replaces a plat in the bag.

"You're in northwest quarter of section 31, township 48, range 23, now and by trail you'll strike just through the clearing yonder it's 'bout three miles," responds the loungeer as he pointed eastward along a rough but well beaten tote road.

"Thanks; we can make section 28 and camp by nightfall. Good day," and calling to his companion they soon strike into the trail leading across the intervening section.

It is 5 o'clock. The sun is getting low in the heavens. At 6 they come to an abandoned homestead. An old log house and a few stacks of hay on the meadow surrounding a small rice lake a few rods to the south, are the only signs

of habitation; yet this uninviting spot, no doubt once the home of some lone homesteader, proves to be their objective point; for the leader (hereafter to be known as The Agent) selects the most inviting spot for a camping ground and gives orders to John, the younger Indian, to pitch tent and get supper.

After a hurried survey of the log house and its surroundings he writes a few notes in a small book and calls to his guide: "Louis, bring the staff and compass and we'll try an 'pick up a line!'"

Good luck attends them. They are not long in finding "a corner" and locating the land, and soon return for the evening meal.

Darkness descends early and brings unwonted quiet. The Indians make ready for the night and re-kindle the evening fire, but their wonted jollity is missing.

The Agent notices it, but sits with map and plat planning the next day's journey. The guide and his son sit silently smoking. Neither makes the accustomed inquiry: "Where do we go to-morrow?"

The moon climbs up and sheds its rays over the tall jack pines which surround the camp and its silent figures.

The silence becomes more and more painful. The Agent notes it; also the serious mood of his assistants, and startles them with the inquiry: "What's the matter, Nitchie?"

The guide slowly replies: "The trouble 't Leech Lake bother us."

After a pause he continues: "I don't like the ugly way an' doin's of those Pillagers. They're a bad lot. I've

been among 'em. Was with Beaulieu allotin' land up there. I'm 'fraid the han'ful of soldiers not 'nough to wade into 'em. Many of 'em bucks wears long hair—jus' blanket Injuns, that's all. Com of bad lot, the old bucks bein' called Pillagers from stealin' from traders."

"I hate 'o see the goin's on. They're not treated right, but their doin's hurts us all. Ev'ry Injun in State'll be blamed."

Silence fell again—a prolonged silence—then this stalwart Chippewa (who had but a few weeks before



Bug-ah-nah-geshig,
who precipitated the Baar
Island War.

offered his services at his country's call, but failed to pass muster owing to weakness of the eyes), with the terrible feeling that comes from an acute knowledge of proscription strong upon him, leaps to his feet; with eyes fairly ablaze he

paces before the fire, and with trembling voice exclaims:

"There's only 'bout fifty of 'em Pillager bucks, but if ol' Bug-ah-nah-geshig won't come in an' they go after him as they're talkin', I'am 'fraid the soldiers'll get the worst of it, an' then we'll all be blamed."

They're outlaws, like some white men—that's all. We shouldn't be blamed and cursed for what they do. White men kill for money—no Injun does. Some white mistreat Injuns.

We don't say all white men's bad."

Raising his voice passionately: "They don't know what they're doin', buckin' agen the government. Them officers should light into 'em with gatlin' guns, give them time to come in—if they don't, jus' mow down trees an' all. Show 'em jus' what the government can do."

His voice drops almost to a whisper, his words come slower.

"They'll come in—an' it'll be found, if they'll look at it, that Mr. Injun's not all to blame for this trouble. It's no use goin' after 'em man for man. They're good shots, an' to come to shootin' the soldiers'll bite dust, not the dare devils."

He pauses, occupies himself with his pipe for a few moments, then walking slowly to his tent, says calmly:

"I hope the officers and agent won't make mistake with that han'ful o' soldiers. It'll hurt us all."

During all this time The Agent sits silently gazing in the fire. His guide's words make a decided impression upon him, and long after the Indian and his son have gone to their tent he sits meditating.

He has known this hard working Indian for several years and can fully realize his intense feeling and appreciate his fears. That every Indian in Minnesota is suffering condemnation is painfully evident. From his view point, as one of a down-trodden race, he has fully understood the gloomy disposition of his usually light-hearted assistants during the preceding days as news of the impending conflict reached them.

The camp fire burns lower and lower. He sits alone as a vigil in the night, and contrasts the positions and conditions of the Negroes and the Indians.

He says to himself: "In the sixties Indians were possessed of vast domains covered with timber, minerals and grasses alone worth untold millions; when the four million Negroes of the South were turned adrift in the country, homeless and penniless.

"In 1898, less than forty years, the Negroes, increased two-fold, have homes, lands and wealth to the amount of millions, while the Indians, decreased in numbers, have lost most of their vast territory.



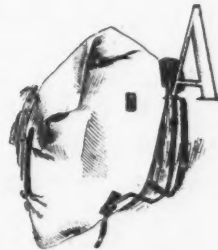
Reservation women.

"The Indian's great lack of industry, perseverance and intelligence puts him at the mercy of his more civilized neighbors and he is fast disappearing from the face of the earth; for, in warfare as all else, the uncivilized methods of self preservation can not compete with the civilized.

The Negro, strong for his opportunities in those saving qualities, has too little of the spirit of revenge in his

make-up; lacks in unity of action; and non-combative to the point of submissiveness, places himself at the mercy of his more combative neighbors and suffers outrages and untold indignities at their hands."

The rays from his fire grow dim, he arises, stamps out the dying embers, and as he enters his tent the question arises, "Would not their conditions be better had the Indian more of the industry and intelligence of the Negro and the Negro more of the spirit of revenge of the Indian?"



ABOUT 36 hours later The Agent and his companions arrive at Brainerd, Minn., an important lumber point on the picturesque banks of the Mississippi, with a

railroad, devoted almost entirely to hauling logs, extending from the Northern Pacific road into the heart of the pine region northward to Leech Lake.

The town is wild with excitement. More than 2,000 people crowd the station platform. The air is filled with rumors and alarms. The appearance of the dark-skinned strangers is viewed with mingled suspicion and dislike and creates added sensation.

A fight has taken place at Leech Lake—that is all that is known. An account of the battle is expected every moment.

The Agent and his companions run the gauntlet of the scrutinizing eyes of the angry crowd. Another agent hav-

ing been instructed to join him at this point, he hurriedly inquires at the hotels but fails to find him.

He returns to the station closely followed by a strange man, who has watched him at every turn. The Indians are surrounded by an angry looking crowd, many of whom are plying them with questions as to "the hostiles," much to the discomfort of his friends. Scarcely has he reached the side of the Indians when the news comes. The telegram reads:

Major Wilkinson, Sergeant Butler, six privates of Company C, Third Infantry, and one Indian policeman killed. Col. Sheehan, U. S. Marshal, and Inspector Tinker of the Interior Department slightly wounded. Also twelve soldiers and two civilians. None of the hostile Indians killed.

Louis's fears had been quickly realized. Had some one blundered!

The Agent thinks of that and of his guide's prophetic words, but only for a moment. A murmur of disapprobation



Louis—the guide.

escapes the lips of many of the crowd. In an instant every eye is upon Louis and his son. For a time The Agent thinks he will be unable to stand between his assistants and the wrath of the excited populace with the spirit of revenge fast growing upon them.

He is at his wit's end. He cannot desert his friends. What can he do? He is about to speak to the crowd—some explanation seems necessary at that moment for the protection of the Indians. He hesitates—they may not believe his statements. An idea comes to him. He pushes his way to the telegraph office just across the platform, with the strange man close at his heels. He hurriedly writes two messages, one to Washington and one to his home town in Michigan and gives his "guardian angel" (whom he has discovered is a police officer) a good chance to read them as he writes:

BRAINERD, MINN., Oct. 6, 1898.
Commissioner General Land Office,
Washington, D. C.

Have two assistants and camping outfits here. Special Agent _____ has not joined me owing to the Indian difficulty. Shall I proceed? _____,

Special Agent.

BRAINERD, MINN., Oct. 6, 1898.
Free Press, Detroit, Mich.:

Am investigating Indian allotment lands northwest of Brainerd. Fear no trouble except at Bear Island. Have two good Indians in my party and they are live ones, too.

_____,
Special Agent.

The little office is filled with an excited crowd. Every one is anxious to get off messages to relatives or friends.

He pushes his way near enough to hand his messages over the heads of those in front of him and calling to the operator says: "One of these is 'a government,' 'official business.' Get it off at once."

The operator takes the proffered papers, intentionally or unwittingly reading them aloud as he checks up the words.

The Agent nods his approval. It is just what he desires.

The news spreads in a moment. It is whispered from side to side: "He's a government man." "He's all right."

The police officer growing more friendly, says "Howdy?" and plies him with questions as he hurries to his companions. While the people are for the moment discussing the messages and speculating as to their mission they hurry from the crowd.

Once away from the station they push on rapidly, pass through the almost deserted business streets of the town, across the bridge at the river, out into the open country into the wooded fields—the forest home of the Indians' forefathers, where Nature treats all alike. But that old cry, "The only good Indian is a dead Indian," still rings in their ears.

They camp for the night on a high bluff overlooking the great Mississippi River; the distant electric lights of Brainerd vividly recalling the stirring events of the day.

The Agent tries to cheer his friends and his own burdens seem lightened by his efforts.

Again The Agent sits alone before his ruddy campfire, out from the haunt

of men, away from home and loved ones. He thinks not of the day's long journey, his fatigue or the hardships of camp life. The result of the battle, the Indian troubles, the struggles of the Negro and thoughts of the many noble souls of that race that have been sacrificed to ignoble masses, fill his mind.

He thinks of his friends' state of mind; of the many of his own race who are driven from their native home, with an impulsive pity that fires his very soul.

He recalls how, when a boy, he was taught that the first duty a more advanced civilization owes to a less developed race or class is to afford opportunity for progress.

In his sad and somber reflection, The Agent looks down upon the silent flow of the mighty stream beneath him and traces its course. He sees prejudice and race hatred follow this great river southward, growing in intensity and force, even as its mighty waters gain in volume and swiftness of current, as it rushes toward the sea.

He sees men of genius and skill, backed by the nation's great resources, as they expend millions, construct levees and embankments and contend with Nature to control the mad rush of the waters, but he looks in vain to discover any battlement or bulwark to protect the defenseless from the damnable outrages which are engendered by and feed upon prejudice and race hatred.

Tired in mind as well as limb, he goes to his tent and is soon asleep.

Soon the leading papers of the State are calling for the immediate annihilation of all the redskins. No State



Typical Reservation Indians.

militia at the command of the Governor, owing to their being in the Volunteer Army of the United States; many people are in a state of mind because the authorities at Washington are not rushing troops into the State to round up all the Indians.

The St. Paul Globe of October 7, saying:

A savage Indian is a savage. No sort of a pulpit oratory can make anything else of him. He is a fiend and a devil, and he should be treated as such. If, in the spirit of wisdom, the United States had long ago annihilated the whole tribe of savages from the Northwest Territory it would have been doing a great service to humanity, and would have saved many noble lives.

* * * * *

This outbreak had its origin in whisky. The people can review the record. A miserable redskin refused to give up the name of his tempter. Result, Maj. Wilkinson and a number of comrades are resting on their biers

to-day. What a shame! How can Christian people go to the sacramental table and at the same time feel that there is a God in Israel?



IN THE early morning The Agents's camp is visited by the police of Brainerd (one of whom he recognizes) and others. The officers say: "We

come to satisfy our people that your camp is not the rendezvous of a hundred Indians."

They deplore the fact that he has Indians for his assistants; speak of their presence as unwise and undesirable; hint that whites can be had to fill their places and request him to look well to their good behavior.

The Agent treats his visits with courtesy, but give them no satisfaction. He points to the small flag—the Stars and Stripes—that floats over the tent and says: "That should be significant to the intelligent." Then turning to the officer he says: "As guardians of the peace, please see to it that such insults and implied threats as greeted us yesterday are not repeated and I'll vouch for their good conduct."

Later in the day, accompanied by Louis, he visits the town in search of the other agent. The special train which brought down the dead and the wounded soldiers is still at the station. The streets are crowded with people anxious for a sight of and a word with the wounded heroes

The Agent finds himself in the tourist car with the wounded men. He



Sergeant Ayers.

props up Sergeant Leroy Ayers, of Company C, Third Infantry, who is severely wounded in the leg and as the latter eats his dinner furnished by the Womens' Relief Corps of Brainerd, hears from his lips

an account of their disastrous fight.

Sergt. Ayers, whose father and brother were both soldiers said: "I was through the Santiago campaign, but yesterday it was as lively as it was during the three days at Santiago. The assault was unexpected. The troops had run a skirmish line across the point of the island, not suspecting that the Indians were going to precipitate matters so soon. The skirmish line of the boys in blue crossed a bit of clearing in the woods in the center of which stood a big log cabin. This cabin was the only protection the troops had. In some way one of our men, recruited but recently, by accident dropped one of the Krag Jorgensons—it was discharged. That was taken as a signal and out of the thicket there came a deadly volley. Fighting was kept up off and on all day. The result you see and know."

Louis in the meantime, about the city, is again subjected to insults and abuse. At first he is not resentful, but despite his good resolves their repetition embitters him and while on their way to camp afterwards he says: "Mr. ———, I can't stan' it. If I don't go 'way I'll hurt some one—then we'll all be killed!"

For fear the worm would turn The Agent at last consents to break camp and let them go home.

They go to their tent a prey to dire apprehensions, but pleased at the thought of getting away.

Thus, before Louis' expressed fears and prophetic words are a week old he and his son are victims—forced to leave The Agent and return to their homes and idleness to escape the insults and implied threats of the whites, who talk hourly of an unexpected "general uprising," and to whom the sight of Louis or his son seems to call up visions of tomahawks and scalps.

The Agent being an American Negro, can fully appreciate their feeling as they reluctantly, yet to guard against self, leave his employ to escape as unreasonable a prejudice as that which meets the Negro at every turn in the South. A prejudice that breeds upon and emboldened by the many outrages that are permitted in the Southern States.



OVER and against the picture let's draw another. There may be "want of color" in it, but that's its strong point. The Brainerd people having forced the departure of the Agent's two Indian assistants, gave the "color line" consideration of a different kind next day.

The Agent, a few hours after he has broken camp and parted with his Indian friends, sits alternately writing and looking out of the hotel window at the



The Agent sees the crowd gathering.

crowds again gathering at the railroad station.

Excitement still ebbs and flows. 'Tis rumored that four companies of the Tenth Cavalry and Twenty-fifth Infantry, now famous the world over, are on their way to Leach Lake and will change cars at Brainerd within a short time.

The rumor spreads, "the colored soldiers are coming!" "The Buffalo men (their Western nickname) are coming!" Men, women and children come trooping to the station; by tens and hundreds they gather to greet the brave black soldiers, the heroes of El Caney and San Juan, as well as the Western prairies.

Each group has its spokesman, who damns the Indians in one breath and lauds the Negroes in another. The valor of the black soldier is extolled on all sides. No finer compliments were ever paid to our victorious arms.

What a contrast! Race prejudice rampant! The Agent mingles with the crowd; thinks of his Indian friends with sorrow, but his sorrow does not keep him from listening, with pleasure and pride, to the nearly two thousand

people singing the praises of the men they longed to greet. The men whose color was not thought of the day they saved Roosevelt and his Rough Riders and the day at Santiago.

"There was n't any color line
At San Juan that day."

And at Brainerd? The people wanted fighters—good fighters—and gave no thought to the color of their skin. The utilitarian spirit of the American whites was never more clearly demonstrated to The Agent. They wanted the black's utility.



Said he to himself as he returned to his hotel: "What we must do is to get together! Get in the push! Get something the other fellow wants! Get money and muscle, brains and brawn, position and power; yes, and arms and ammunition, and the chances are that, having what the other fellow wants, they'll not stop so much to scrutinize

complexions of skin, but overlook that, as well as forms, fashions and figures, see only the man himself, clothed in his worth, and render to him the homage due."

The Tenth Cavalry had passed through Chicago the day before, en route to their Western posts, and the Twenty-fifth Infantry were on the road en route to

Fort Apache, Arizona. They came not—'twas only a rumor. It served to point a moral and now adorns a tale.

During the evening of that day The Agent met the Rev. C. F. Kite, rector of the Episcopal Church, and found him to be the most genial person he had met in Brainerd. This scholarly gentleman was a student at Seabury Divinity School, at Faribault, Minn., at the same time Mr. John A. Williams, of Detroit, (now rector of St. Mark's Church, Omaha, Neb.,) was there, which added much to his interesting and friendly talks.

That night The Agent sleeps under a roof for the first time in over a week, and, with thoughts of his race and his clergyman friend in mind, dreams he is at his home city, at church. The minister reads from the twelfth chapter of Romans and takes for his text the twenty-first verse:

"Be not overcome of evil, but overcome evil with good."

"Dearly beloved, avenge not yourselves," continues the clergyman, "but rather give place to wrath; for it is written, 'Vengeance is mine. I will repay, saith the Lord.'"

The Agent is thinking of his experience of the week and loses some of the preacher's words as the thought comes to him: "The prayers of the righteous may avail, but all the prayers in Christendom cannot stop the force of a single bullet."

The minister begins to speak with much feeling. The Agent is all attention.

Dearly beloved, prior to 1863 the

whites of the Southern States claimed the right to dominate and control the person of the Negro, but that so-called "divine right" was shot to death with the Negroes' aid at the blazing breech at Wagner and the plains of Olustee.

Now these same people claim the right to regulate the status, conduct and privileges of the whole body of the Negro population of the South.

The rescue of Cuba from oppressive misrule will tend, my beloved, to more clearly draw the attention of the civilized world to the oppressive misrule and outrages of the South and this government "of the people by the people and for the people" will have to take the beam out of its own eye, look at home, interfere and stop these accursed abuses.

To take the ground that the federal government is powerless to interfere is to concede the final failure and overthrow of the popular form of government.

I quote from authority when I say, "to take such ground is but to serve notice on the whole world that American civilization has broken down at the vital point. It can produce prosperity and make fortunes possible, but cannot protect its own citizens."

The question is often asked, "Why does not the Negro grow desperate and shed blood, burn, ravage and scatter desolation in all parts of the South?" To which I reply, "Simply because two wrongs do not make one right."

Simply because he relies upon a higher power to right his wrongs. A power above physical force. A power that will one day awaken the conscience of the American heart and injustice will be stamped out forever.

My beloved, God's will be done. Let us accept it, not in fear, but with prayer and resolution.

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